

**A solemn League and
Covenant: For Reforma-
tion and defence of Re-
ligion : the Honour and
Happines of the King,
and the Peace and Safety
of the three Kingdoms
of England, Scotland,
and Ireland.**

WE the Noblemen, Barons,
Knights, Gentlemen, Citi-
zens, Burgessees, Ministers of the
Gospel, and Commons of all sorts
in the Kingdoms of England,
Scotland, and Ireland, by the
providence of God living under
one King, and being of one Refor-
med Religion, having before our
Eyes the glory of God, and the
advancement of the Kingdom of
our Lord & Saviour Jesus Christ,
the Honour and Happines of the
Kings Majesty, and his Posterity,
and the true Publick Liberty,
Safety & peace of the Kingdoms,
A wherein

wherein every ones private condition is included; & calling to mind the treacherous and bloody Plots, Conspiracies, Attempts, & Practices of the Enemies of God, against the true Religion, and Professors thereof in all places, especially in these three Kingdoms, ever since the Reformation of Religion, and how much their Rage, Power, and Presumption are of late, and at this time increased and exercised; whereof the deplorable estate of the Church and Kingdom of Ireland, the distressed estate of the Church and Kingdom of England, and the dangerous estate of the Church & Kingdom of Scotland, are present and publick Testimonies. We have now at last (after other means of Supplication, Remonstrance, Protestations, and Sufferings,) for the preservation of our Selves and our Religion from utter ruine and destruction,

(3)

struction, according to the commendable practice of these Kingdoms in former times, and the example of Gods people in other Nations, after mature deliberation, resolved and determined to enter into a Mutuall and Solemn League and Covenant, & wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most high God, do swear :

1. **T**Hat we shall sincerely, really, and constantly, through the grace of God, endeavour in our severall places and callings, the preservation of the reformed Religion in the Church of Scotland, in Doctrine, Worship, Discipline, and Government, according to the Word of God, and the example of the best Reformed Churches : And shall endeavour to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith,

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form of Church-government , Directory for worship and catechising : That we and our posterity after us may as brethren live in faith and love , and the Lord may delight to dwell in the midst of us.

2. That we shall in like manner without respect of persons, endeavor the extirpation of popery, prelacy, (that is , Church-government by Archbishops, Bishops, their Chancellors, and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other Ecclesiasticall Officers depending on that Hierarchy) superstition, heresie, schism. prophanness , and whatsoever shall be found to be contrary to sound Doctrine, and the power of godliness ; lest we partake in other mens sins, and therein be in danger to receive of their plagues, and that the Lord may be one , and his Name one in the three Kingdoms.

3. We shall with the same sincerity, reality and constancy , in our severall vocations, endeavour with our estates and lives , mutually to preserve the rights and priviledges of
of

of the parliaments, and the Liberties of the kingdomes, and to preserve and defend the Kings Majesties Person and Authority, in the Preservation and Defence of the true Religion, and Liberties of the Kingdomes, that the World may bear witness with our Consciences of our Loyalty, and that we have no thoughts or intentions to diminish His Majesties just Power and Greatnesse.

4. We shall also with all Faithfulness endeavour the discovery of all such as have been, or shall be Incendiaries, Malignants, or evil Instruments, by hindering the Reformation of Religion, dividing the King from His People, or one of the three Kingdomes from another, or making any faction or parties among the People, contrary to this League and Covenant, that they may be brought to publick Tryal, and receive condign Punishment, as the degree of their Offences shall require or deserve, or the Supream Judicatories of both Kingdomes respectively, or others

(6)

having power from them for that effect shall judge convenient.

5. And whereas the Happinesse of a blessed Peace between these Kingdomes, denied in former times to our Progenitors, is by the good Providence of God granted unto us, and hath been lately concluded, and settled by both the Parliaments, we shall each one of us, according to our place and interest, endeavour that they may remain conjoyned in a firm Peace and Union to all Posterity, and that Justice may be done upon the wilfull opposers thereof, in manner expressed in the precedent Articles.

6. We shall also according to our places and callings in this common cause of Religion, Liberty, and Peace of the Kingdomes, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof, and shall not suffer our selves directly or indirectly by whatsoever combination, perswasion, or terrour, to be divided and withdrawn from this blessed Union and Con-
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junction, whether to make defection to the contrary part, or to give our selves to a detestable indifferency or neutrality in this cause, which so much concerneth the glory of God, the good of the Kingdomes, and the honour of the King; but shall all the dayes of our lives, zealously, and constantly continue therein, against all opposition, and promote the same according to our power, against all lets and impediments whatsoever; and what we are not able our selves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed; All which we shall do as in the sight of God.

And because these Kingdomes are guilty of many sins and provocations against God, and his Son Jesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof: We professe and declare before God and the world our unfained desire to be humbled for our own sins, and for the sins of these

Kingdomes, especially that we have not as we ought, valued the inestimable benefit of the Gospel, that we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of our sins and transgressions so much abounding amongst us; and our true and unfained purpose, desire, and endeavour for our selves, and all others under our power and charge, both in publick and in private, in all duties we owe to God and Man, to amend our lives, and each one to go before another in the example of a real Reformation, that the Lord may turn away his wrath and heavy indignation, and establish these Churches and Kingdomes in truth and peace. And this Covenant we make in the presence of Almighty God the Searcher of all hearts, with a true intention to perform the same, as we shall answer at the great Day, when the secrets of all hearts shall be disclosed: Most humbly beseeching the Lord to strengthen us by his Holy

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Gilbert Gerrard
Walter Earle
James Camber
Thomas Cheek
Robert Nichol
Benjamin Ruc
John Gurdon
Robert Harley
Francis Knoll
Edward Maft
John White
Anthony Saple
Dennis Bond
Lawrence Wh
Michael Noble
Herc. Hoby

ly Spirit for this end, and to blesse
our desires and proceedings with such
successe, as may be deliverance and
safety to his people, and encourage-
ment to other Christian Churches,
groaning under, or in danger of the
yoke of Antichristian tyranny: to
joyn in the same or like Association
and Covonant, to the glory of God,
the enlargement of the Kingdome of
Jesus Christ, and the peace and tran-
quility of Christian Kingdomes and
Common-wealths.

Wil. Lenthall, Speaker
Beuchamp St. John
Gilbert Gerrard
Walter Earle
James Cambel
Thomas Cheeke.
Robert Nicholas
Benjamin Rudyard
John Gurdon
Robert Harley
Francis Knollis
Edward Master
John White
Anthony Sapley
Dennis Bond
Lawrence Whitaker
Michael Noble
Pere. Hoby.

Richard Barwis
Edward Baynton
William Cawley
John Moyle
John Pyne
George Searle
Henry Vane senior
Nevil Pool
John Young
Henry Herbert
Thomas Sandys
William Iesson
Philip L. Herbert
Thomas Barrington
Martin Lumley
John Trevor
Francis Godolphin
Thomas Arundell

Edward Stephens
 Gilbert Pickering
 John Greve
 Oliver Cromwell
 Henry Vane junior
 William Cage
 Richard Erisey
 Philip L. Lisle
 Will. Heveningham
 Isaac Pennington
 Richard Cresheld
 Thomas Pelham
 Thomas Parker
 John Leigh
 John Harris
 Augustin Skinner
 John Venn
 William Strickland
 John Franklin
 Samuel Brown
 Robert Scawen
 Roger Hill
 John Button
 John Meyrick
 Ambrose Brown
 Richard Winn
 Edward Owner
 Charles Pym
 Charles L. Cranborn
 Ben. Weston
 Dudley North
 John Nutt
 John Corbet
 Roger Burgoyne
 Peter Temple
 Benjamin Valentine

Thomas Walsingham
 Oliver Luke
 William Alenson
 Humphrey Salwey
 Richard Moor
 William Asburst
 Thomas Moor
 Thomas Fountain
 William Ellys
 Henry Shelley
 Rich. Shuttleworth
 Henry Ludlow
 George Gallop
 Robert Wallop
 Arthur Hesilrige
 Oliver Saint-John
 Thomas Grantham
 Francis Barnham
 Will. L. Fitz Williams
 Edmund Dunch
 Henry Mildmay
 Hugh Rogers
 Thomas Hatcher
 John Wray
 Simonds D'Ewes
 Anthony Bedingfield
 John Ashe
 William L. Munson
 Martin Lister
 Robert Goodwin
 Edward Thomas
 Henry Lucas
 Miles Corbet
 Philip Smith
 Cornelius Holland
 William Spurstowe

John

John Lowry
 Peter Wentworth
 Henry Chomley
 Philip Stapleton
 William Pierrepoint
 Roger North
 Alexander Popham
 Thomas Hedges
 John Maynard
 Samuel Vassal
 Anthony Irby
 John Clotworthy
 John Broxolme
 Richard Fervoyse
 John Blackiston
 Walter Long
 John Rolle
 Robert Fennor
 John Waddon
 William Masham
 John Lisle
 Edmund Fowel
 Edward Ashe
 Thomas Pury
 Richard Whitehead
 Richard Fenyns
 Humphrey Tufston
 Thomas Dacres
 Thomas Earl
 John Downes
 John Goodwyn
 Francis Drake
 William Waller
 Samuel Luke
 Francis Buller
 Richard Harman

George Buller
 Arthur Onslowe
 Richard Wynwood
 Robert Pye
 H. L. Gray of Ruthin
 Richard Knightley
 John Pym
 Christoph. Telverton
 Anthony Nicoll
 Peter Wroth
 Robert Reynolds
 Nat. Barnardiston
 Henry Heyman
 William Purefoy
 Valentine Walton
 Michael Oldesworth
 William Wheeler
 Hall Ravenscroft
 T. L. Gray of Groby
 Thomas Middleton
 Edw. Hungerford
 Christopher Wrey
 Richard Lee
 Herbert Morley
 Thomas Lane
 Robert Cecil
 William Bell
 Thomas Some
 Herbot. Grimstone
 Symon Snowe
 John Nash
 Herbot. Grimstone
 Ralph Asheton
 Edward Aysheoghe
 John Wylde
 John Trenchard

Thomas

Thomas Fervoyse
 Richard Browne
 William Plaiters
 Nathaniel Stephens
 Richard Rose
 Francis Rous
 Gilbert Millington
 Walter Young
 John Brown
 John Hippisley
 Edward Poole
 Henry Pelham
 William Hay
 John Driden
 Nathaniel Fyennes
 William Lewis
 Giles Grene
 William Lytton
 John Harvey
 Edward Dowce
 William Strode
 Edmond Prideaux
 Thomas Hoyle
 Edward Exton
 Francis Popham
 Zouch Tate
 John Cursen
 Alexander Bence
 Squire Bence
 John Selden
 John Glyn
 Richard Onslow

John Coke
 Tho. L. Wenman
 Bulstrode Whitlock
 George Montague
 Edward Partheriche
 Henry Campion
 VWilliam VWhittaker
 Denzel Holles
 Edward VVingate
 James Fennys
 Poynings Moore
 Edward Bisse, junior.
 VWilliam Jephson
 Edward Montague
 Norton Knatchbull
 Thomas Eden
 Edward Baynton
 Jo. Evelin
 Jo. Potts
 Sam. Rolls
 Ralph Ashton
 VWilliam Drake
 Peregr. Pelham
 VWilliam Brereton
 Thomas VViddrington
 Natha. Hallows
 Joh. Bamfield
 Symond Thelwall
 Hen. VVorley
 Phil. Parker
 Edw. Boys
 John Alford

Die Veneris, 29 Januar. 1644.

ORdered by the Commons assembled in Parliament, That the Solemn League and Covenant be on every day of Fast and Publique Humiliation, publiquely read in every Church and Congregation within the Kingdome. And that every Congregation be enjoyned to have one of the said Covenants fairly Printed in a fair Letter, in a Table fitted to hang up in some publick place of the Church to be read.

*Hen. Elsyng Cler. Parl.
Dom. Com.*

The

The Form and Order of the
CORONATION
O F
CHARLES II.

*King of Scotland, England,
France and Ireland.*

As it was acted and done at *Scoon*,
the first day of *January 1651.*

By *Robert Dowglas* Minister at
Edinburgh.



First the Kings Majesty
in a Princes Robe,
was conducted from
his Bed-chamber,
by the Constable
on his right hand,
and the Marshal on his left, to the
Chamber of presence ; and there
was placed in a Chair, under a
cloth of State, by the Lord of *An-*
gus, Chamberlain appointed by
the King for that day ; and there,
after a little repose, the Noblemen,
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The form and manner &c. 15

with the Commissioners of Barons and Burroughs, entred the Hall, and presented themselves before his Majesty.

Thereafter the Lord Chancellor spoke to the King, to this purpose, *Sir, your good Subjects desire You may be crowned, as the righteous and lawful Heir of the Crown of this Kingdome; that you would maintain Religion, as it is presently professed and established; conform to the National covenant, League and Covenant, and according to your Declaration at Dumferling in August last: Also that you would be graciously pleased to receive them under Your Highnesse Protection, to govern them by the Lawes of the Kingdome, and to defend them in their Rights and Liberties, by Your Royal power; offering themselves in most humble manner to Your Majesty, with their vows, to bestow land, life, and what else is in their power, for the maintenance of Religion, for the safety of Your Majesties sacred Person, and maintenance of Your Crown, which they intreat Your Majesty to accept,*
and

and pray Almighty God, that for many Years You may happily enjoy the same.

The King made this Answer ; I do esteem the affections of my good people, more than the Crowns of many Kingdomes, and shall be ready by Gods assistance, to bestow my life in their Defence ; *Wishing to live no longer, than I may see Religion and this Kingdome flourish in all happiness.*

Thereafter, the Commissioners of Burroughs and Barons, and the Noblemen, accompanied his Majesty to the Kirk of Scoon, in order and rank, according to their quality, two and two. The Spurs being carried by the Earl of Eg'ington. Next, the Sword by the E. of Rothes. Then the Scepter, by the E. of Crauford and Lindefay. And the Crown by Marq. of Argyle, immediately before the King. Then came the King, with the great Constable on his right hand, and the great Marshal on his left ; his train being carried by the L. Ereskine, the L. Montgomery, the L. New-

L. Newbottle, and the L. Macblene, four Earls eldest sons, under a Canopy of crimson Velvet, supported by six Earls sons; to wit, the L. Drummond, the L. Carnegie, the L. Ramsay, the L. Johnston, the L. Brechin, L. Yester; and the six Carriers supported by six Noblemens sons. Thus the Kings Majesty entred the Kirk.

The Kirk being fitted and prepared, with a Table, whereupon the Honours were laid, and a Chair set in a fitting place for his Majesties hearing of Sermon, over against the Minister, and another Chair on the other side where he received the Crown; before which there was a Bench, decently covered; as also for seats about, for Noblemen, Barons, and Burgeses. And there being also a Stage in a fit place erected, of 24 foot square, about four foot high from the ground, covered with Carpets, with two stairs, one from the West, another to the East; upon which great stage, there was another little stage erected, some two foot high, ascending

18 *The form and manner, &c.*

ing by two steps; on which the Throne, or Chair of State was set.

The Kirk thus fittingly prepared, the Kings Majesty entreth the same, accompanied as aforesaid, and first setteth himself in his chair for hearing of Sermon.

All being quietly composed unto attention, Mr. Robert Douglas, Moderator of the General Assembly, after incalling upon God by prayer, preached the following Sermon.

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King of
France
Robert Douglas
Edinburgh
Committee

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A Sermon preached at *Scoon*,
Jan. 1. 1651. At the Corona-
 tion of *Charles* the Second,
 King of *Scotland*, *England*,
France and *Ireland*.

By *Robert Dowglas*, Minister at *E-*
dinburgh, Moderator of the
 Commission of the General
 • Assembly.

2 KINGS 11. Vers. 12. 17:

*And he brought forth the Kings
 Son, and put the Crown upon him, and
 gave him the Testimony; and they
 made him King, and anointed him,
 and they clapt their hands and said,
 God save the King.*

*And Jehojada made a Covenant
 between the Lord, and the King, and
 the People, that they should be the
 Lords people, between the King also
 and the people.*

IN this Text of Scripture, you
 have the Solemn Enthronizing
 of *Joash*, a young King, and that in
 a very-troublesome time; for A-
 the-

athaliah the mother of *Abaziah* had cruelly murdered the Royal Seed, and usurped the Kingdome, by the space of six yeares. Onely this young Prince was preserved by *Iehosheba* the sister of *Abaziah*, and wife to *Jebojada* the high Priest, being hid with her in the house of the Lord all that time.

Good Interpreters do conjecture, though *Joash* be called the son of *Abaziah*, that he was not his son by nature, but by succession to the Crown. They say, that the race of *Solomon* ceased here, and the Kingdome came to the posterity of *Nathan* the son of *David*. Because 2 Chron. 22. 9. it is said, *The house of Abaziah had no power to keep the Kingdome*; which they conceive to be for the want of children in that house; And because of the absurdity and unnaturalnesse of the fact, that *Athaliah* the Grand-mother should have cut off her sons children. I shall not stand upon the matter, only I may say, if they were *Abaziah* his own children, it was a most unnatural and cruel fact.

fact of *Athaliah* to cut off her own posterity.

For the usurpation, there might have been two motives. 1. It seemeth that when *Abaziah* went to battel, *Athaliah* was left to govern the Kingdome; and her son *Ahaziah* being slain before his return, she thought the Government sweet, and could not part with it; and because the Royal seed stood in her way, she cruelly destroyed them, that she might raign with the greater freedome. 2. She was earnest to set up a false worship, even the worship of *Baal*, which she thought could not be so well done, as by cutting off the Royal race, and getting the sole power in her hand, that she might do what she pleased.

The businesse you are about this day, is not unlike: You are to invest a young King in the Throne, in a very troublesome time: and wicked men have risen up, and usurped the Kingdome, and put to death the late King most unnaturally. The like motives seem to have prevailed with them. 1. These men

men by falshood and dissimulation have gotten power in their hands, which to them is so sweet, that they are unwilling to part with it; And because the King and his seed stood in their way, they have made away the King, and disinherited his children, that the sole power might be in their hand. 2. They have a number of damnable errors, and a false worship to set up, and intend to take away the Ordinances of Christ, and Government of his Kirk. All this cannot be done, unlesse they have the sole power in their hands, and this they cannot have till the King and his posterity be cut off. But I leave this, and come to the present solemnity; There is a Prince to be inthroned, good *Jehojada* will have the crown put upon his head.

It may be questioned, why they went about this Coronation in a time of so great hazard, when *Athaliah* had reigned six yeares? Had it not been better to have defeated *Athaliah*, and then to have crown'd the King? Two reasons may be ren-

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rendred, why they delay not the Coronation. To crown the King was a duty they were bound to, hazard should not make them leave their duty. They did their duty, and left the successe to God.

2. They crowned the young King, to endear the peoples affections to their own native Prince, and to alienate their hearts from her that had usurped the Kingdome. If they had delayed, the King being known to be preserved, it might have brought on, not only compliance with her, but also subjection to her government, by resting in it, and being content to lay aside the righteous heir of the Crown.

The same is observed in our Case, and many wonder that you should Crown the King in a dangerous time, when the usurpers have such power in the land, the same reasons may serve to answer for your doing. 1. It is our necessary duty to crown the King upon all hazards, and to leave the successe to God. 2: It appeareth now, it hath been too long delayed. Delay is dan-

dangerous, because of the compliance of some, and treachery of others. If it shall be delayed longer, it is to be feared, that the most part shall sit down under the shadow of the *Bramble*, the destroying usurpers.

I come to the particular handling of this present Text, and to speak from it to the present time.

I have read the 12. and 17. v. because of these two which meet together, the Crowning of a King, and his renewing the Covenant. Amongst many particulars which may be handled from the Text, I shall confine my self to these five.

1. The Crown, *He put the Crown upon his head*: 2. The Testimony, *He gave them the Testimony*. 3. The Anointing, *They Anointed him*.

These three are in the 12. verse. As for that which is spoken of the peoples joy, we shall give it a touch when we come to the peoples duty.

The covenant between God and the King, and the people, *Jebojadin made a covenant between God and the King and the people, that they*

should

should be the Lords people: 5. The Covenant between the King and the people, Between the King also and the people; both in the 17. verse.

First, the Crown is put upon his Head. A Crown is the most excellent badge of Royal Majesty. To discourse on Crowns in a State-way, I shall leave unto States-men, and lay only these three before you of the Crown.

I. In putting on of the Crown, it would be well fastened, for Kings Crowns are often times tottering; and this is a time wherein they totter. There are two things which make Kings Crowns to totter; great sins, and great commotions and troubles; take heed of both.

1. There are many sins upon our King and his Family. Sin will make the surest Crown that ever men set on to totter. The sins of former Kings have made this a tottering Crown. I shall not insist here, seeing there hath been a solemn day of humiliation through

the Land, on Thursday last, for the sins of the Royal Family. I wish the Lord may blesse it ; and desire the King may be truly humbled for his own sins, and the sins of his fathers house, which have been great, beware of putting on these sins with the Crown ; For if you put them on, all the well-wishers to a King in the three Kingdomes will not be able to hold^e on the Crown, and keep it from tottering; yea, from falling. Lord, take away the controversie with the Royal Family, that the Crown may be fastened sure upon the Kings head, without falling or tottering.

2. Troubles and commotions in a Kingdome, make crowns to totter. A Crown at the best, and in the most calme times, is full of trouble, which if it were well weighed by men, there would not be such hunting after Crowns. I read of a Great man, who considering the trouble and care that accompanied a Crown, said, he would not take it up at his foot, though he might have it for taking.

Now

acbt, &c.

A Sermon preacht, &c. 27

Now if a Crown at the best be so full of troubles, what shall one think of a Crown at the worst, when there are so great commotions, wherein the Crown is directly aimed at? Surely it must be a tottering crown at the least, especially when former sins have brought on these troubles. As the remedy of the former is true humiliation, and turning unto God; so the remedy of the latter, is *Psal. 21. 3.* (speaking of *Dauids* crown) *Thou settest a crown of pure gold upon his head.* God set on *Dauids* crown, and therefore it was settled, notwithstanding of many troubles. Men may set on crowns, and they may be thrown off again; but when God setteth them on, they will be fast. Enemies have touched the Crown of our King, and casten it off in the other Kingdome, and have made it totter in this Kingdome, both the King who is to be crowned, and you who are to crown him, should deal earnestly with God, to set the Crown on the Kings head, and to keep it on against

gainst all the commotions of this generation. 2. A King should esteem more of the people he raig-
 eth over, than of his crown, Kings
 use to be so taken up with their
 Crowns, that they despise their
 people. I would have a King fol-
 lowing Christ, the King of his peo-
 ple, who saith of them, *Isa. 62. 3.*
Thou shalt be a crown of Glory in the
hand of the Lord, and a royal dia-
dem in the hand of thy God. Christ
 counteth his people his Crown and
 Diadem; so should a King esteem
 the people of the Lord, over whom
 he ruleth, to be as his Crown and
 Diadem; take away the people,
 and a Crown is but an empty sym-
 bole. 3. A King when he getteth
 his Crown on his head, should
 think at the best, it is but a fading
 Crown. All the Crowns of Kings
 are but fading Crowns: therefore
 they should have an eye upon that
Crown of Glory, that fadeth not a-
way, 1 Pet. 5. 4. And upon a King-
 dome that cannot be shaken, *Heb.*
12. 28. that Crown and Kingdome
 belongeth not to Kings as Kings,
 but

but unto believers; and a believing King hath this Comfort, that *when he hath endured a while, and been tryed, he shall receive the crown of life, which the Lord hath promised to them that love him.*

II. The second thing in this Solemnity, is the *Testimony*, by this is meant the Law of God; so called because it testifieth of the mind and will of God. It was commanded, *Deut. 17. 18, 19. when the King shall sit upon the throne of his kingdom, he shall write a copy of the book of the Law, and it shall be with him, that he may read therein all the dayes of his life.* The King should have the *Testimony* for these three main uses.

1. For his information in the way of God, *Deut. 17. 19.* This use of the Kings having the Book of the Law, is expressed, *That he may learn to fear the Lord his God;* the reading of other books may do a King good for Government, but no book will teach him the way of salvation, but the book of God: Christ biddeth *search the Scriptures,*

for in them ye think to have eternal life, and they testifie of me, Joh. 5: 39. He is a blessed man who meditateth in the Law of the Lord, Psal. 1. 1, 2. King David was well acquainted herewith, as appeareth, Psal. 119. Kings should be well exercised in Scripture. It is reported of *Alphonfus* King of *Aragon*; that he read the Bible fourteen times, with glosses thereupon. I recommend to the King, to take some houres for reading holy Scripture: It will be a good meanes to make him acquainted with Gods mind, and with Christ as a Saviour.

2. For this direction in government, Kings read books that may learn them to govern well, which I condemn not, but all the books a King can read, will not make him govern to please God, as this book. I know nothing that is good in government, but a King may learn it out of the book of God. For this cause *Joshua* is commanded, *Josh. 1. 8.* That the book of the law shall not depart out of his mouth,

mouth, and he is commanded to do according to that is written therein. He should not only do himself that which is written in it, but do and govern his people according to that is written in it; King David knew this use of the Testimony, who said, *Psal. 119. 24. Thy Testimonies are my delight and my Counsellors.* The best counsels that ever a King getteth, are in the book of God; yea the testimonies are the best and surest Counsellors, because although Kings Counsellors be never so wise and trusty, yet they use not to be so free with a King as they ought: but the Scripture will tell Kings very freely both their sin and their duty.

3. For preservation and custody, the King is *Custos utriusque tabulae*; the keeper of both tables. Not that he should take upon him to dispense the Word of God, or to dispence with it; But that he should preserve the Word of God, and the true Religion, according to the Word of God, pure, intire, and uncorrupted within his dominions,

and transmit them to posterity, and also be carefull to see his subjects observe both tables, and to punish transgressors of the same.

III. The third thing in this solemnity is the anointing of the King. The anointing of Kings was not absolutely necessary under the Old Testament, for we read not that all the Kings of *Judah* and *Israel* were anointed. The *Hebrews* observe that anointing of Kings was used in three cases.

1. When the first of a Family was made King, as *Saul*, *David*. 2. When there was a question for the Crown, as in the case of *Solomon* and *Adoniah*. 3. When there was an interruption of the lawfull succession by usurpation, as in the case of *Joah*, there is an interruption by the usurpation of *Athaliah*; therefore he is anointed. If this observation hold, as it is probable, then it was not absolutely necessary under the Old Testament, and therefore far lesse under the New.

Because it may be said, That in our case there is an interruption by
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usurpation, let it be considered; That the Anointing under the Old Testament was Typicall, although all Kings were not Types of Christ; yet the Anointing of Kings, Priests, and Prophets, was typical of Christ; and his Offices: but Christ being now come, all these Ceremonies cease. And therefore the Anointing of Kings, ought not to be used in the New Testament.

If it be said, Anointing of Kings hath been in use among Christians, not only Papists, but Protestants, as in the Kingdome of England, and our late King was Anointed with Oyl. It may be replyed, they who used it under the New Testament took it from the *Jews*, without warrant. It was most in use with the Bishops of *Rome*, who to keep Kings and Emperours subject to themselves, did swear them to the *Pope*, when they were Anointed, (and yet the Jewish Priests did never swear Kings to themselves) as for *England* although the *Pope* was casten off, yet the subjection of Kings to Bishops was still retained, for they Anoint-

ed the King, and sware him to the maintenance of their *Prelaticall dignity*. They are here who were witnesses at the Coronation of the late King. The Bishops behoved to perform that rite, and the King behoved to be sworn to them. But now by the blessing of God, *Popery* and *Prelacy* are removed: the *Bishops* as limbs of *Antichrist*, are put to the door; let the Anointing of Kings with oyl go to the door with them, and let them never come in again.

The Anointing with materiall oyle, maketh not a King, the Anointed of the Lord, for he is so without it. He is the Anointed of the Lord, who by the divine Ordinance, and appointment is a King, *Isa. 45. 1.* God called *Cyrus* his Anointed; yet we read not that he was Anointed with oyl. Kings are the Anointed of the Lord, because by the Ordinance of the Lord, their Authority is sacred and inviolable. It is enough for us to have the thing though we want the Ceremony, which being laid aside, I will give some

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some Observations of the thing.

1. A King being the Lords Anointed, should be thinking upon a better unction, even that spirituall unction, wherewith believers are Anointed, which you have, 1 *Job*: 2.27. *The Anointing ye have received of him abideth in you*: And 2 *Cor.* 1.21. *He that hath Anointed us, is God who hath also sealed us*, This Anointing is not proper to Kings, but common to believers. Few Kings are so Anointed. A King should strive to be a good Christian, and then a good King: The Anointing with Grace, is better then the Anointing with oyle. It is of more worth for a King to be Anointed of the Lord with Grace, then to be the greatest Monarch of the world without it.

2. This Anointing may put a King in mind of the gifts, wherewith Kings should be indued, for discharge of the Royal calling. For Anointing did signifie the gifts of Office. It is said of *Saul*, when he was Anointed King; As 1 *Sam.* 10.9. *God gave him another heart*
And!

36 *A Sermon preacht, &c.*

And Cap. 11. 6. *The spirit of God came upon him* it is meant of a heart for this calling, and a spirit of ability for Government. It should be our desire this day, that our King may have a spirit for his calling, as the spirit of Wisdome, Fortitude, Justice, and other Princely indowments.

3. This Anointing may put Subjects in mind of the Sacret due of the Authority of a King. He should be respected; as the Lords Anointed. There are divers sorts of persons, that are Enemies to the Authority of Kings; As 1. *Anabaptists*, who deny there should be Kings in the New Testament. They will have no Kings, nor civil Magistrate. 2. The late *Pbotinians*, who speak respectively of Kings, and Magistrates, but they take away from them their power, and the exercise of it in the administration of Justice. 3. These who rise against Kings in open Rebellion, as *Abolom* and *Sheba*, who said, *what have we to do with David, the son of Jesse? To your Tents, O Israel.* 4. They who

who do not rebel openly, yet they despise a King in their heart, like the sons of Beliall, 1 Sam. 10. last, who said of Saul after he was Anointed King, *shall this man save us? And they despised him, and brought him no presents.*

1. All these meet in our present age. 1. *Anabaptists* who are against the being of Kings are very rife: you may find, to your great grief, a great number of them in that Army that have unjustly invaded the Land, who have trampled upon the Authority of Kings. 2. There are also of the second sort, who are secretly *Photinians* in this point, they allow of Kings in profession, but they are against the exercise of their power in the Administration of Justice. 3. A third sort in open Rebellion, even all that Generation which are risen up not only against the person of the King but Kingly Government. 4. There is a fourth who professe they acknowledge a King, but despise him in their heart saying, *Shall this man save us?* I wish all had *David's*.

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tenderneſſe, whoſe heart ſmote him when he did but cut off the lap of Sauls garment, that we may be far from cutting off a lap of that juſt power and greatneſſe which God hath allowed to the King, and we have bound our ſelves by Covenant not to diminifh.

I have gone through the three particulars contained in *ver. 12.* I come to the other two in *v. 17.* which appertain alſo to this ſaid work; for our King is not only to be crowned but to renew a covenant with God and his people, and to make a covenant with the people; Answerable hereto there is a twofold covenant in the words one between God and the King, and the people; God being the one party, the King and the people the other. Another between the King and the people, the King being the one party, the people the other. The covenant with God is the fourth particular propounded to be ſpoken of. The ſum of the covenant ye may find, *2 King. 23. 3.* in *Jofiah* his renewing the covenant, *To walk after the Lord, & keep his commandments*

ments and testimonies with all thy heart, and to perform the words of the covenant. The renewing of the covenant was after a great defection from God, and the setting up of false worship. The King and the people of God bound themselves before the Lord, to set up true worship, and to abolish the false. *Scotland* hath a preference in this before other Nations. In time of defection they have renewed a covenant with God to reform all: And because the King after a great defection in that family is to renew the covenant, I shall mention some particulars from the League and Covenant.

1. We are bound to maintain the *true Reformed Religion* in Doctrine Worship, Discipline and Government established in this kingdome, and to endeavour the Reformation of Religion in the other two kingdoms according to the word of God and the best reformed Kirks. By this Article the King is obliged not onely to maintain Religion as it is established in *Scotland*, but also to endeavour the reformation of Religion.

ligion in his other kingdoms: The King should consider well, when it shall please God to restore him to his Government there, that he is bound to endeavour the establishment of the work of Reformation there, as well as to maintain it here.

According to the second article, the King is bound without respect of persons to extirpate *Popery, Prelacy, Superstition, Heresie, Scheyism & Prophanesse*, and whatsoever shall be found contrary to sound Doctrine, and the power of godlinesse; and therefore *Popery* is not to be suffered in his Royall family, nor within his Dominions; *Prelacy* once pluck up by the root is not to be permitted to take root again; all *Heresie* and *Error* whatsoever must be opposed by him to the utmost of his power; and by the covenant the K. must be farre from tolleration of any *false Religion* within his Dominions.

3. As the people are bound to maintain the Kings person and authority in the maintenance of the true Religion and liberties of the kingdom: So the King is bound with

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with them to maintain the rights and privi'dges of the Parliament, and liberties of the subjects, according to the third article.

4. We are bound to discover, and to bring unto condign punishment all such as have been, or shall be *In-cendiaries, Malignants, or evil instruments*, in hindring the reformation of Religion, dividing the king from the people, or one of the kingdoms from another, or making any faction or parties amongst them, hereby the king is bound to have an eye upon such, and neither allow them, nor comply with them, but to concur according to his power to have them censured and punished, as is expressed in the fourth article. I shall sum up all this, That a K. entring in covenant with God, should doe as the kings did of old when they entred into covenant, they and their people went on in the work of Reformation, as appears there, *vers. 8. And all the people of the Lord went to the house of Baal, and brake it down, &c.* And godly *Josiah* when he entred in covenant made.

made a thorow reformation. There is a fourfold reformation in Scripture, and contained in the League and Covenant. 1. A personal Reformation. 2. A Family reformation. 3. A reformation of Judicatories. 4. A reformation of the whole Land : Kings have had their hand in all the Four, and therefore I recommend them to our King.

1. A personal Reformation, A King should reform his own life, that he may be a pattern of godliness to others, and to this he is tied by the Covenants. The godly reformers of *Judah* were pious and religious men. A King should not follow *Machiavell* his counsel, who requireth not that a Prince should be truly religious, but saith, that a shadow of it, and external simulation are sufficient : A divellish counsel, and it is just with God to bring a King to the shadow of a Kingdom, who hath but the shadow of Religion. We know that dissembling Kings have been punished of God ; and let our King know that

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no King but a religious king can please God. *David* is highly commended for godlinesse; *Hezekiab* a man eminent for piety, *Josiah* a young king, commended for the tenderneffe of his heart when he heard the law of the Lord read; he was much troubled before the Lord when he heard the judgements threatned against his Fathers house and his people, it is earnestly wished that our Kings heart may be tender, and be truly humbled before the Lord for the sins of his Fathers house, and of the land; and for the many evils that are upon that Family and upon that Kingdome.

2. A Family Reformation. The King should reform his Family, after the example of godly kings; *Asa* when he entred in covenant, spared not his Mothers Idolatry. The house of our king hath been much defiled by Idolatry. The king is now in covenant, and to renew the covenant, let the Royal Family be reformed; and that it may be a religious Family wherein God will have pleasure. Let it be purged

44 *A Sermon preacht, &c.*

ged not only of Idolatry but of prophanity and loosness, which hath abounded in it. Much hath been spoken of this matter, but little hath been done in it. Let the king and others who have charge in that family think it lieth upon them as a duty to purge it. And if you would have a Family well purged and constitute, take *David* for a pattern, in the purgation and constitution of his Psalm 101. *The forward heart, wicked persons, and slanderers be will have far from him; but his eyes are upon the faithful of the land, that they may dwell with him.* Ye may extent this Reformation to the Court. A prophane Court is dangerous for a king; it hath been observed as a provoking sin in *England*, which hath drawn down judgement upon King and Court, as appeareth this day. It is to be wished that such were in the Court as *David* speaketh of in that Psalm. Let the King see to it and resolve with *David*, Psal. 101. 7. *That he who worketh deceit shall not dwell within his house; and he who*
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telletb lies shall not tarry in his sight.

3. Reformation in Judicatories. It should be carefully seen to, that Judicatories be reformed; and that men fearing God, and hating covetousnesse, may be placed in them: a King in covenant should do as *Jehoshaphat* did, 2 Chron. 19. 5, 6, 7. He set Judges in the land, and said, Take heed what you doe: ye judge not for men, but for the Lord, who is with you in judgment: wherefore now let the fear of the Lord be before you, &c.

4. The Reformation of the whole land: the Kings eye should be upon it, 2 Chron. 19. 4. *Jehoshaphat* went out through the people, from Beer-sheba to mount Ephraim, and brought them back to the Lord God of their fathers. Our land hath great need of reformation; for there is a part of it, that hath scarce ever yet found the benefit of it; they are lying without the Gospel. It will be a work of a covenanted King to have a care that the Gospel may be preached through the whole land: care also would be taken that they who have

have the Gospel may live suitably thereto.

If a king would be a through Reformer, he must reformed himself, other wayes he will never lay reformation to heart. To make a king a good Reformer, I wish him these qualifications according to the truth, and in sincerity, where-with they report *Trajan* the Emperour to have been indued. He was

1. Devote at home. 2. Courageous in War. 3. Just in his Judicatories. 4. Prudent in all his affairs. True Piety, Fortitude, Justice, and Prudency are notable qualifications in a Prince, who would reform a kingdome, and reform well.

5. I come now to the fifth and last particular, and that is the Covenant made between the king and the people. When a king is Crowned, and received by the people, there is a Covenant or mutuall contract between him and them, containing conditions, mutually to be observed. Time will not suffer to insist upon many particular

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particulars, I shall only lay before you three. First, it is clear from this Covenant, That a king hath not absolute power to do what he pleaseth, he is tyed to conditions, by vertue of a Covenant. Secondly, it is clear from this Covenant, that a people are bound to obey their king in the Lord. Thirdly, I shall present the king with directions, for the Government of the people, who are bound to obey.

1. It is clear, That the kings power is not absolute, as kings and flattering Courtiers apprehend, a kings power is a limited power, by this Covenant. And there is a threefold limitation of the kings power.

1. In regard of subordination. There is a power above his, even Gods power, whom he is obliged to obey; and to whom he must give an account of his administration. Ye heard yesterday the Text, *By me Kings Reign, Prov. .8. 15.* kings have not only their Crowns from God, but they must Reign according to his will, which is clear

clear from *Rom. 8.13.* He is called the Minister of God He is but Gods servant. I need not stay upon this, kings and all others will acknowledge this limitation.

2. In regard of Laws, a king is sworn at his coronation to rule according to the standing received Laws of the kingdom. The Laws he is sworn to, limit him that he cannot do against them, without a sinfull breach of this Covenant between the king and the people.

3. In rgard of government: The totall government is not upon a king. He hath Counsellors, a Parliament, or Estates in the Land, who share in the burden of government. It was never the mind of these who receive a king to rule them, to lay all their government upon him, to doe what he pleaseth, without controlement. There is no man able alone to govern all. The kingdom should not lay that upon one man, who may easily miscarry. The Estates of the Land are bound in this contract to bear a burden with him.

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These men who have flattered Kings, to take unto them an absolute power, to do what they please, have wronged Kings and kingdoms. It had been good that Kings of late had carried themselves so, as this question of Kings power might never have come in debate; for they have been great losers thereby, Kings are very desirous to have things spoken and written to hold up their arbitrary and unlimited power; but that way doth exceedingly wrong them. There is one, a learned man, I confesse, who hath written a book for the maintenance of the absolute power of Kings called *Defensio Regia* whereby he hath wronged himself in his reputation, and the King in his Government. As for the fact of taking away the life of the late King (whatever was Gods justice in it) I do agree with him to condemn it, as a most unjust and horrid fact, upon their part who did it: But when he cometh to speak to the power of Kings, in giving unto them an absolute and illimited power, urging the damnable Maxime, *Quod libet licet*,

he will have a King to do what he pleaseth *impune*, and without controlement. In this I cannot but dissent from him.

In regard of subordination, some say, That a King is countable to none but God: Do what he will, let God take order with it; This leadeth Kings to *Atbeism*, let them do what they please, and take God in their own hand, in regard of Laws, they teach nothing to Kings but Tyranny: And in regard of Government, they teach a King to take an arbitrary power himself to do what he pleaseth without controlement. How dangerous this hath been to Kings, is clear by sad experience. Abuse of Power and Arbitrary Government, hath been one of Gods great controversies, with our kings and Predecessors; God in his Justice, because power hath been abused, hath thrown it out of their hands: And I may confidently say, that Gods controversie with the kings of the Earth, is for their Arbitrary and Tyrannical Government.

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be wise in time; and know, that he receiveth this day a power to govern; but a power limited by contract; and these conditions he is bound by Oath to stand to. Kings are deceived, who think that the people are ordained for the king; and not the king for the people. The Scripture sheweth the contrary, *Romans 13.4.* The king is the Minister of God, for the Peoples good. God will not have a king in an arbitrary way, to encroach upon the possessions of Subjects *Ezekiel 45.7.8.* *A portion is appointed for the Prince.* And it is said, *My Princes shall no more oppresse my people; and the rest of the Land shall he give unto the House of Israel, according to their Tribes.* The king hath his distinct possessions and Revenues from the peoples; he must not oppress and do what he please; there must be no Tyranny upon the Throne.

I desire not to speak much of this Subject. Men have been very tender in meddling with the power of kings; yet seeing these dayes have brought forth debates concerning the

power of kings, it will be necessary to be clear in the matter. Extremities should be shunned. A king should keep within the bounds of the Covenant made with the people, in the exercise of his power: concerning the last, I shall propound these three to your consideration.

1. A king abusing his power, to the overthrow of Religion, Laws and Liberties, which are the very fundamentalls of this contract and Covenant, may be controled and opposed: and if he set himself to overthrow all these by Arms, then they who have power, as the Estates of a Land, may and ought to resist by Arms; Because he doth, by that opposition, break the very bonds, and overthrow the essentials of this contract and Covenant. This may serve to justifie the proceedings of this kingdome against the late king, who in an hostile way set himself to overthrow Religion, Parliaments, Laws and Liberties.

2. Every breach of Covenant wherein a king faileth, after he hath entred in Covenant, doth not dissolve the

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the bond of the Covenant. Neither should Subjects lay aside a king for every breach, except the breaches be such as overthrow the Fundamentals of the Covenant with the people. Many examples of this may be brought from Scripture. I shall give but one. King *Aſa* entered solemnly in Covenant with God and his People, 2 *Chron.* 15. After that he falleth in groſs transgreſſions and breaches, 2 *Chron.* 16. He associates himself and entered in League with *Benhadad* king of *Syria*, an *Idolater*, he imprisoned *Hanani* the Lords Prophet, who reprov'd him, and threatned judgement against that association; and at the same time he oppressed some of the people: and yet, for all this, they neither lay aside, nor count him an Hypocrite.

3. Private persons should be very circumspect about that which they do in relation to the Authority of kings. It is very dangerous for private men to meddle with the power of kings, and the suspending of them from the exercise thereof. I do in-

geniously confess, that I find no example of it : The Prophets taught not such doctrine to their people, nor the Apostles. nor the reformed kirks. Have ever private men, Pastours, or Professors, given into the Estates of a Land, as their judgement, unto which they resolved to adhere, That a king should be suspended from the exercise of his power ? And if we look upon those Godly Pastours who lived in king *James* his time, of whom one may truly say, more faithful men lived not in these last times : For they spared not to tell the king his faults to his face : Yea, some of them suffered persecution for their honesty and freedom ; Yet we never read, nor have heard, that any of those godly Pastours joyned with other private men, did never remonstrate to Parliament or Estate, as their judgement, that the king should be suspended from the exercise of his Royal power.

2. It is clear from this Covenant, that people should obey their King in the Lord: for as the king is bound by Covenant to make use of his power

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to their good : so are they bound to obey him in the Lord in the exercise of that power. About the peoples duty to their King take these four Observations.

1. That the obedience of the people is in subordination to God ; For the Covenant is first with God, and then with the King. If a King command any thing contrary to the will of God, in this case *Peter saith, It is better to obey God then man.* There is a line drawn from God to the people they are lowest in the line, and have Magistrates superiour and supreme above them, and God above all. When the King commandeth the people that which is lawful and commanded by God, then he should be obeyed, because he standeth in the right line under God, who hath put him in his place. But if he command that which is unlawful, and forbidden of God, in that he shall not be obeyed to do it ; because he is out of his line: That a King is to be obeyed with this subordination, is evident from Scripture ; take one place for all, *Rom. 13.* at the beginning

ning, ye have both obedience urged to Superiour Powers at the ordinance of God, and damnation threatened against those who resist the lawfull power.

It is said by some, that many Ministers in *Scotland* will not have King *Jesus*, but King *Charles* to reign. Faithful men are wronged by such speeches. I do not understand these men. For if they think that a King and *Jesus* are inconsistent; then they will have no King. But I shall be far from entertaining such thoughts of them. If they think the doing of a necessary duty for King *Charles* is to prefer his Interest to Christs, this also is an error. Honest Ministers can very well discern between the interest of Christ and of the King. I know no Ministers that setting up King *Charles* with prejudice to Christs in cress.

3. The third particular about this Covenant resteth to be spoken of, to wit, some directions to the King, for the right performing of his Duty, whereof I shall give seven.

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difficulties in doing of duty, by reason of strong corruption within, and many tentations without; he should be careful to seek GOD by Prayer for grace to overcome these Impediments, and for an understanding heart to Govern his people. *Solomon* having in his option to ask what he would, he asked an Understanding Heart, to go out and in before his people: knowing that the Government of a people was a very difficile work, and needed more then ordinary understanding. A King also hath many enemies (as our King hath this day) and a Praying King is a Prevailing King *Asa* when he had to do with a mighty enemy, 2 *Chron.* 14. prayed fervently and prevailed. *Jehoshaphat* was invaded with a mighty enemy, 2 *Chron.* 20. He prayed and did prevail. *Hezekiah* prayed against *Senackerib's* huge Army and prevailed, 2 *Chron.* 32.

Sir, you have many difficulties and oppositions to meet with; acquaint your self with Prayer; be instant with GOD, and he will fight for You. Prayers are not in much

request at Court ; but a Covenanted King must bring them in request. I know a King is burthened with multiplicity of affairs, and will meet with many diversions: But, Sir, you must not be diverted ; and take hours and set them apart for that exercise ; men being once acquainted with your way way, will not dare to divert you. Prayer to God will make your affairs easie all the day. I read of a king of whom his Courtiers said, He spoke oftner with God, then with men. If you be frequent in Prayer you may expect the blessing of the most high upon your self, and your Government.

2. A king must be carefull of the kingdom which he hath sworn to maintain. We have had many of too private a spirit, by whom self-interest hath been preferred to the publick. It becommeth a king well to be of a publick spirit, to care more for the publick then his own interest. Senates and States have had Motto's written over the doors of the Meeting-places; Over the Senates house at Rome was written, *No quid Republica detrimenti capiat*

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menti capiat. Be carefull of both; let
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them go together. The best way for
standing of a kingdome, is a well
constitute kirk: They deceive kings
who make them believe that the
Government of the kirk, I mean
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Sir, kings who have a tender care
of the kirk, *Isa.* 41. 3. are called
Nursing Fathers. You would be care-
ful that the Gospel may have free
passage through the kingdome, and
that the Government of the kirk
may be preserved intire, according
to your Solemn Engagement. The
kirk hath met with many enemies, as
Papists, Prelates, Malignants, which
I passe as known enemies. But there
are two sorts more, who at this time
would be carefully looked on.

1. *Seċtaries*, great enemies to the kirk, and to all the Ordinances of Christ, and more particularly to *Presbyterian Government*, which they have and would have altogether destroyed. A king should set himself against these, because they are enemies as well to the king as to the kirk, and strive to make both fall together.

2. *Erastians*, more dangerous snares to kings, than *Seċtaries*; because kings can look well enough to these, who are against themselves and their power, as *Seċtaries*, who will have no king: But *Erastians* give more power to kings than they should have, and are great enemies to *Presbyterial Government*: For they would make kings believe that there is no Government but the Civil, and derived from thence; which is a great wrong to the Son of God, who hath the Government of the kirk distinct from the Civil, yet no wayes prejudicial to it, being spiritual, and of another nature: Christ did put the Magistrate out of suspicion, that his kingdom was prejudicial

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to Civil Government, affirming, *My Kingdom is not of this world.* This Government Christ hath not committed to kings, but to the Office-bearers of his house; who in regard of civil subjection, are under the civil power as well as others; but in their spiritual administration they are under Christ, who hath not given to any king upon earth, the dispensation of spiritual things to his people.

SIR, You are in covenant with God and his people, and are obliged to maintain *Presbyterial Government*, as well against *Erastians* as *Sectaries*. I know this *Erastian* humour aboundeth at Court. It may be some endeavour to make your reproach upon that, for which God hath punished your Predecessors. Be who he will that medleth with this Government to overturn it, it shall be as heavy to him as the burthensome stone to the enemies of the kirk, *They are cut in pieces who burthen themselves with it, Zach. 12.*

3. A King in Covenant with the people of God, should make much of

of those who are in Covenant with him; having in high estimation the faithful Servants of Christ, and the godly people of the Land. It is rare to find kings lovers of faithful Ministers, and pious people. It hath been the fault of our own Kings to persecute the godly.

1. Let the *King* love the Servants of Christ, who speak the truth. Evil Kings are branded with this, that they contemned the Prophets, *2 Chron. 25.* when *Amaziah* had taken the gods of *Seir*, and set them up for his gods, a Prophet came to him, and reprov'd him, unto whom the *King* said, *Who made thee of the Kings counsel, forbear lest thou be smitten.* This contempt of the Prophets warning, is a fore-runner of following destruction. Be a careful hearer of Gods Word; take with reproof, esteem of it as *David* did, *Psal. 141. 5.* *An excellent oyl which shall not break the head.* To make much of the faithful Servants of Christ, will be an evidence of reality.

2. Let the *King* esteem well of godly Professors. Let Piety be in account

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compt. It is a fault very common, that pious men, because of their conscientious and strict walking, are hated by the *Prophane*, who love to live loosely. It is usual with *prophane men* to labour to bring kings unto a distaste of the godly; especially when men who have professed Piety becomes scandalous; whereupon they are ready to judge all pious men to be like them, and take occasion to speak evil of Piety. I fear at this time when men who have been commended for Piety, have fallen foully, and betrayed their trust; that men will take advantage to speak against the godly of the Land. Beware of this, for its *Satans* policy to put piety out of request. Let not this move any, Fall who will, Piety is still the same, and pious men will make conscience both of their wayes and trust. Remember, they are precious in Gods eyes, who will not suffer men to despise them, without their reward. Sir, let not your heart be from the godly in the Land, whatever hath saine out at this time. I dare affirm that there are very many really godly

godly men, who by their prayers are supporting your Throne.

4. A king should be carefull whom he putteth in places of trust, as a main thing for the good of the kingdome. It is a Maxime that Trust should not be put in their hands who have oppressed the people, or have betrayed their trust. There is a passage in story, meet for this purpose. One *Septimius Arabinus*, a man famous or rather infamous for Oppression was put out of the Senate but re-admitted. About this time *Alexander Severus* being chosen to the Empire, the Senators did entertain him with publick salutations and congratulations, *Severus* espying *Arabinus*, amongst the Senators, cryed, *O Numina! Arabinus non solum vivit, sed in Senatum venit. Ah! Arabinus* not onely liveth, but he is in the Senate. Out of just indignation he could not endure to see him. As all are not meet for places of trust in Judicatures, so all are not meet for places of trust in Armies. Men would be chosen who are godly and able for the charge.

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But there are some who are not meet for trust 1. They who are godly, but have no skil nor ability for the place; a man may be a truly godly man, who is not fit for such a place, and no wrong is done to him, nor to godliness, when the place is denied to him. I wonder how a godly man can take upon him a place whereof he hath no skill. 2. They who have neither skill nor courage are very unmeet, for if it be a place of never so great moment, faint-heartedness wil make them quit it. 3. They who are both skilfull and stout, yet are not honest, but perfidious and treacherous should have no trust at all.

Of all these we have sad experience which should not move you to make choice of prophane, and godless men, by whom a blessing is not to be expected, but it should move you to be wary in your choice, I am confident such may be had. who will be faithful for religion, king and kingdome.

There hath been much debate about the exercise of the kings power, yet he is put in the exercise of his power, and this day put in a better capa-

capacity to exercise it by his Coronation. Many are affraid that the exercise of his power, shall prove dangerous to the cause, and indeed I confesse there is a ground of fear, when we consider how this power hath been abused by former Kings. therefore Sir, make good use of your power, and see that you rather keep within bounds, then exceed in the exercise of it. I may very well give such a counsel, as an old Counsellour gave to a king of *France*. He having spent many years at Court, desired to retire into the Country for enjoying privacy fit for his age; and having obtained leave, the King his Master required him to set down and write some advice of Government, to leave behind him, which he out of Modesty declined. The King would not be denyed, but left with him Pen and Ink, and a sheet paper. He being alone after some thoughts, wrote with fair and legible Characters in the head of the sheet, *Modus*, in the middle of the sheet, *Modus*, and in the foot of the sheet, *Modus*, and wrote no more in all his paper; which

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which he wrapped up and delivered to the King, meaning that the best counsel he could give him, was, that he should keep temper in all things. Nothing more fit for a young King, then to keep temper in all. Take his Counsell Sir, and be mod rate in the use of your power. The best way to keep power is moderation in the use of it.

6. The King hath many Enemies, even such as are enemies to his Family, and to all Kingly Government, and are now in the bowells of this kingdome wasting and destroy- ing: bestir your self according to Vows and Oaths that are upon you, to be active for the relief of Christs kingdome born down by them in all the three kingdomes; and for the relief of this kingdome grievously oppressed by them. We shall earnestly desire, that God would put that spirit upon our King, now entered upon publick Government, which he hath put upon the Deliverers of his people from their cruell oppressors.

In speaking of the Kings behavi-
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our to Enemies. One thing I cannot passe. There is much spoken of a Treaty with his Enemy, I am not of the judgement of some, who distinguish a Treaty before invasion, and after invasion, and say, treating is very lawfull before invasion; because it is supposed there is little wrong done; but after invasion when a kingdome is wronged, and put to infinite losses, then say a Treaty is to be shunned: but in my judgement a Treaty may be lawfull after invasion, and wrongs sustained. The end of war is peace, neither should desire of revenge obstruct it providing it be such a Treaty, and Peace, as is not prejudiciall to Religion nor to the safety of the Kingdome, nor to the undoubted right of the King, nor the League and Covenant whereunto we are solemnly engaged.

But I must break off this Treaty with a story related in *Plutarch*. The City of *Athens* was in a great strait, wherein they knew not what to do. *Themistocles* in this strait said he had something wherein to give his opinion,

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nion, for the behoof of the State; but he thought it not fit to deliver himself publickly: *Aristides*, a man of great trust, is appointed to hear him privately, and to make an account as he thought meet. When *Aristides* came to make his report to the Senate, he told them that *Themistocles* his advice was indeed profitable, but not honest: Whereupon the people would not so much as hear it. There is much whispering of a Treaty, they are not willing to speak publickly of it. Hear them in private, and it may be the best advice shall be profitable, but not honest. If a Treaty should be, let it be both profitable and honest, and no lover of peace will be against it.

7. Seeing the King is now upon renewing of the Covenants, it would be remembred, that we enter into Covenant, according to our profession therein, with reality, sincerity, and constancy, which are the qualifications of good Covenanters. Many doubt of your reality in the Covenant: Let your sincerity and reality be evidenced by your steadfastness

nesse and constancy ; for many have begun well, but have not been constant.

In the sacred History of Kings, we find a note put upon Kings according to their carriages. One of three sentences written upon them. 1. Some Kings have this written on them, *He did evil in the sight of the Lord*. They neither begin well, nor end well. Such an one was *Abaz* King of *Judab*, and divers others in that History. 2. Others have this written on them, *He did that which was right in the sight of the Lord, but not with a perfect heart*. Such a one was *Amaziah* King of *Judab*, 2 Chron. 25. 2. He was neither sincere nor constant ; when God blessed him with victory against the *Edomites*, he fell foully from the true worship of God, and set up the gods of *Edom*. 3. A third sentence is written upon the godly Kings of *Judab*, *He did right in the sight of the Lord, with a perfect heart*; as *Asa*, *Hezekiah*, *Jehosaphat* and *Josiah*. They were both sincere and constant. Let us neither have the first nor the second, but the third writ-

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written upon our King, *He did right in the sight of the Lord, with a perfect heart.* Begin well, and continue constant.

Before I close, I shall seek leave to lay before our young King two examples, to beware of ; and one to follow, the two warning examples one of them is in my text, another in our own History.

The first example of *Joash*, he began well, and went on in godly Reformation all the dayes of *Jebojada* ; but it is observed 2 *Cbron.* 2. 17. after the dayes of *Jebojada*, the Princes of *Judab* came, and did obeysance to the King, and he hearkened unto them, *ver.* 18. It appeareth they had been at wait till the death of *Jebojada* ; and took that opportunity to destroy the true worship of God, and set up false worship, flattering the King to that effect : For it is said, *They left the house of the Lord, and served groves and Idols,* and were so far from being reclaimed by the Prophet of the Lord, that was sent unto them, that they conspired against *Zechariah* the son of *Je-*

Jebojada, who reprov'd them mildly for their *Idolatry*, and stoned him with stones, and slew him at the Kings commandment. And ver. 22. it is said, *Joash remembred not the kindnesse that Jebojada his Father had done to him, but slew his Son.*

Sir, Take this example for a warning: You are obliged by the Covenant, to go on in the work of Reformation, it may be some great ones are waiting their time, not having opportunity to work for the present, till afterward they may make obedience, and perswade you to destroy all that hath been done in the work of God these divers years. Beware of it, Let no allurements of perswasion prevail with you to fall from that, which this day you bind your self to maintain.

Another example I give you, yet in recent memory, of your Grandfather King *James*. He fell to be King very young, in a time full of difficulties; yet there was a godly party in the Land, who did put the Crown upon his head. And when he

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he came to some years, He and his people entred in a Covenant with God, he was much commended by godly and faithful men, comparing him to young *Josiah* standing at the Altar, renewing a Covenant with God; and he himself did thank God that he was born in a reformed Kirk, better reformed then *England*; for they retained many Popish ceremonies: yea, better reformed then *Geneva*; for they keep some holy days: charging his people to be constant, and promising himself to continue in that Reformation, and to maintain the same. Notwithstanding of all this, he made a foul defection: He remembered not the kindness of them who had held the Crown upon his head; yea, he persecuted faithful Ministers, for opposing that course of defection. He never rested till he had undone Presbyterian Government, and Kirk Assemblies, setting up Bishops, and bringing in ceremonies, against which he had formerly given large testimonies. In a word, he laid the foundation, whereupon his Son our late King did build much mischief in Religion all the days of his life.

Sir, I lay this example before you
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the rather, because it is so near you, that the guiltinesse of the transgression lieth upon the Throne and Family, and it is one of the sins for which you have professed humiliation very lately. Let it be laid to heart, take warning, requite not faithful mens kindnesse with persecution; yea, requite not the Lord so, who hath preserved you to this time, and is setting a Crown upon your head. Requite not the Lord with apostasie and defection from a sworn Covenant but be stedfast in the Covenant, as you would give testimony of your true humiliation for the defection of those that went before you.

I have set these two examples before you as Beacons to warn you to keep off such dangerous courses, and shall add one of that godly mans adherence to God. The example is of *Hezekiah*, who did that which was right in the sight of the Lord, 2 Kings 18. 6, 6. It is said of him, *he trusted in the Lord God of Israel, and he clave unto the Lord, and departed not from following him, but kept his Commandments.* And ver. 7. *The Lord was with him, and he prospered whither-soever he went forth.*

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the Lord, and depart not from following him, and the Lord will be with you, and prosper you whithersoever you go. To this Lord, from whom we expect a blessing on this dayes work, be glory and praise for ever. *Amen.*

Sermon being ended, Prayer was made for a blessing upon the Doctrine delivered.

The King being to renew the Covenants, first the National Covenant, then the solemn League and Covenant were distinctly read.

After the reading of these Covenants the Minister prayed for grace to perform the contents of the Covenants, and for faithful steadfastness in the Oath of God; and then (the Ministers, and Commissioners of the General Assembly, desired to be present, standing before the Pulpit) he ministered the Oath unto the King who kneeling, and lifting up his right hand, did swear in the words following.

I CHARLES King of Great Brittain, France, and Ireland, do assure and declare by solemn Oath, in the presence of Almighty God, the Searcher of hearts, my allowance and approbation of the

National Covenant, and of the solemn League and Covenant above written, and faithfully oblige my self, to prosecute the ends thereof in my Station and Calling; And that I for my self and Successors, shall consent and agree to all Acts of Parliament enjoyning the Nationall Covenant, and of the Solemne League and Covenant, and fully establish Presbyterianall Government, the Directory of Worship, Confession of Faith, and Catechisms in the Kingdome of Scotland, as they are approved by the Generall Assemblies of this Kirk and Parliament of this Kingdome: And that I shall give my Royall assent to Acts and Ordinances of Parliament passed or to be passed, enjoyning the same in my other Dominions: And that I shall observe these in my own practise and Family, and shall never make oppositon to any of these, or endeavour any change thereof.

After the King had thus solemnly sworn the Nationall Covenant, the League and Covenant, and the Kings Oath subjoynd unto both being drawn up into a fair Partchment; the King did subscribe the same in presence of all.

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Stage, and sitteth down in the Chair of State.

Then the Lords, great Constable, and Marshall, went to the four corners of the Stage with the Lyon going before them ; who spoke to the people these words ; *Sirs, I do present unto you the King, Charles, the rightfull and undoubted Heir of the Crown and Dignity of this Realm ; this day is by the Parliament of this Kingdome appointed for his Coronation. And are you not willing to have him for your King, and become Subjects to his Commandments.*

In which action, the Kings Majesty stood up, showing himself to the people in each corner, And the people expressed their willingnesse, by chearful acclamations, in these words, *God save the King, Charles the Second.*

Thereafter the Kings Majesty supported by the Constable and Marshall, cometh down from the Stage, and sitteth down in the Chair, where he heard the Sermon.

The Minister, accompanied with the Ministers before mentioned, cometh from the Pulpit toward the King ; and requireth, If he was willing to take the Oath, appointed to be taken at the Coronation.

The King answered, he was most willing.

Then the Oath of Coronation, as it contained in the eighth Act of the first Parliament of King James, being read by the Lyon, the Tenour whereof followeth :

Because, that the increase of Vertue, and suppressing of Idolatry, craveth, That the Prince and the people be of one perfect Religion, which of Gods mercy is now presently professed within this Realm: Therefore it is statuted and ordained, by our Sovereign Lord, my Lord Regent, and three estates of this present Parliament : that all Kings, Princes, and Magistrates whatsoever, holding their place which hereafter at any time shall happen to Raign, and bear rule over this Realm, at the time of their Coronation, and receipt of their Princely Authority, make their faithful promise in the presence of the eternal God : That enduring the whole course of their lives, they shall serve the same Eternal God, to the uttermost of their power according as he hath required in his most holy Word, revealed and contained in the New and Old Testaments; And according to the same Word, shall maintain the true Religion
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of Christ Jesus, the preaching of his Holy Word, and due and right Ministration of the Sacraments now received, and preached within this Realm. And shall abolish and gainstand all false religions, contrary to the same: and shall rule the people committed to their charge, according to the will and command of God revealed in his foresaid Word, and according to the Loveable Lawes, and Constitutions received in this Realm, no wayes repugnant to the said Word of the Eternall God, And shall procure to the uttermost of their power, to the Kirk of God and whole Christian people, true and perfect peace, in time coming. The right, and rents, with all just priviledges of the Crown of Scotland, to preserve and keep inviolated: Neither shall they transfer, nor alienate the same. They shall forbid and repress in all Estates, and degrees, reaf, oppression, and all kind of wrong; In all judgements they shall command and procure that justice, and equity be kept to all creatures, without exception, as the Lord and Father of Mercies, be mercifull unto them: and out of their Lands and Empire they shall be careful to root out all Hereticks, and enemies to the true worship of God, that

shall be convicted by the true Kirk of God, of the aforesaid crimes; and that they shall faithfully affirm the things above written, by their Solemn Oath.

The Minister tendered the Oath unto the King, who kneeling, and holding up his right hand, swore in these words. *By the Eternall and Almighty God, who liveth and reigneth for ever., I shall observe and keep all that is contained in this Oath.*

This done the Kings Majesty sitteth down in his Chair, and reposeth himself a little.

Then the King ariseth from his chair, and is dis-robed by the Lord great Chamberlain, of the Princely robe, wherewith he entred the Kirk, and is invested by the said Chamberlain in his Royal Robes.

Thereafter, the King being brought to the Chair on the North side of the Kirk, supported as formerly, the Sword was brought by Sir William Cockburn of Langtown, Gentleman usher, from the table, and delivered to the Lyon King of Armes, who giveth it to the Lord great Constable, who putteth the same in the Kings hand, saying, Sir, *Receive this Kingly Sword, for the defence*

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fence of the Faith of Christ, and protection of his Kirk, and of the true Religion, as it is presently professed within this Kingdome, and according to the National Covenant, and League and Covenant, and for executing Equity and Justice, and for punishment of all iniquity and injustice.

This done, the great Constable receiveth the Sword from the King, and girdeth the same about his side.

Thereafter the King sitteth down in his Chair; and then the Spurs were put on him by the Earl Marshal.

Thereafter, Archibald Marquis of Argyle having taken the Crown in his hands, the Minister prayed to this purpose :

That the Lord would purge the Crown from the sins and transgressions of them that did reign before him : That it might be a pure Crown ; That God would settle the Crown upon the kings head : and since men that set it on, were not able to settle it, that the Lord would put it on, and preserve it. And then the said Marquis put the Crown on the Kings head.

Which done, Lyon King of Armes, the great Constable standing by him,

causeth an Herauld to call the whole Noble men, one by one, according to their ranks; who coming before the King, kneeling, and with their hand touching the Crown on the Kings head, swore these words; *By the Eternal and Almighty God, who liveth and reigneth for ever, I shall support thee to my utmost.* And when they had done, then all the Nobility held up their hands, and *sware to be loyal and true subjects, and true to the Crown.*

The Earl Marshal, with the Lyon, going to the four corners of the Stage, the Lyon proclaimeth the Obligatory Oath of the people. And the people holding up their hands all the time, did swear, *By the Eternal and Almighty God, who liveth and reigneth for ever, we become your liege men, and Truth and Faith shall bear unto you, and live and dye with you, against all manner of folks whatsoever in your service, according to the National Covenant, and solemne League and Covenant.*

Then did the Earles and Vicounts put on their Crowns, and the Lyon likewise put on his.

Then did the Lord Chamberlain loose the Sword wherewith the King was

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was girded, and drew it ; and deliver-
ed it drawn into the Kings hands, and
the King put it into the hands of
the great Constable, to carry it naked
before him.

Then *John Earl of Crawford and
Lindesay* took the Scepter and put it in
the Kings right hand, saying, Sir, Re-
ceive this Scepter, the sign of Royal
power of the Kingdome, that you may
govern your self right, and defend all the
Christian people committed by God to
your charge, punishing the wicked, and
protecting the just.

Then did the King ascend the Stage,
attended by the Officers of the Crown,
and Nobility, and was installed in the
Royal Throne by *Archibald Marquis of
Argyle*, saying, Stand, and hold fast
from henceforth, the place whereof you
are the lawful and righteous heir, by a
long and lineal succession of your Fa-
thers, which is now delivered unto you by
authority of Almighty God.

When the King was set down upon
the Throne, the Minister spoke to him
a word of Exhortation, as followeth.

Sir You are set down upon the throne
in a very diffcil time : I shall therefore
put you in mind of a Scriptural expressi-
on

on of a Throne, 1 Chron. 29. 23. It is said, Solomon sat on the Throne of the Lord. Sir, you are a King and a King in Covenant with the Lord, if You would have the Lord to own you to be his king, and his Throne to be your Throne, I desire you may have some thoughts of this expression.

1 It is the Lords Throne; Remember you have a King above you, the King of Kings, and Lord of Lords, who commandeth Thrones: He setteth kings and Thrones, and dethroneth them at his pleasure: Therefore take a word of advice; be thankful to him, who hath brought you through many wanderings, to set you on this Throne: kisse the son lest he be angry, and learn to serve him with fear, who is terrible to the kings of the earth. 2. Your throne is the Lords throne, and your people the Lords people; Let not your heart be lifted up above your brethren, Deut. 17. 20. They are your brethren, not only flesh of your flesh, but brethren by Covenant with God; let your Government be refreshing unto them, as the rain on the mowen grasse. 3. Your Throne is the Lords Throne; beware of making his Throne a Throne of iniquity: There is such a throne, Psal.

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94. 20. Which frameth mischief by Law; God will not own such a throne, it hath no fellowship with him. Sir, there is too much iniquity upon the throne by your predecessors, who framed mischief by a Law; such lawes as have been destructive to Religion, and grievous to the Lords people: You are on the Throne, and have the Scepter. beware of touching mischievous laws therewith. But as the Throne is the Lords Throne, let the lawes be the Lords lawes, agreeable to his Word, such as are terrible to evil doers, and comfortable to the godly, and a relief to the poor and oppressed in the Land.

4. The Lords Throne putteth you in mind whom you shall have about the throne; wicked Counsellors are not for a King upon the Lords Throne: Solomon knew this, who said, Prov. 25. 5. Take away the wicked from before the King, and his Throne shall be established in righteousness. And Prov. 20. 8. A King upon the Throne scattereth away all evil with his eyes. 5. The Lords throne putteth you in mind, that the judgement on the throne should be the Lords. Take the exhortation Jer. 22. from the beginning, the Prophet hath a command to go to the house of the King of Judah, and say,

say, Hear the word of the Lord, O King of Judah, that sitteth upon the Throne, & thy servants, and thy people, execute ye judgement and righteousness, and deliver the spoil out of the hand of the oppressour: and do no wrong, do no violence to the stranger, the fatherlesse, nor the widow, neither shed innocent blood in this place. If ye do this thing indeed, then shall there enter by the gates of this house, Kings sitting upon the throne of David. But if ye will not hear these words, I swear by myself, saith the Lord, this house shall become a desolation. And ver. 7. I will prepare destroyers against thee.

Sir, Destroyers are prepared for the injustice of the Throne, I intreat you execute righteous judgment; if you do it not, your house will be a desolation: But if you do that which is right, God shall remove the destroyers, and you shall be established on your Throne: and there shall yet be Dignity in your house, for your servants and for your people.

Lastly, If your Throne be the Throne of the Lord take a word of encouragement against Throne-adversaries. Your enemies are the enemies of the Lords Throne: Make your peace with God

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in Christ, and the Lord shall scatter your enemies from the Throne, and he shall magnifie you yet in the sight of these Nations, and make the mis-led people submit themselves willingly to your government. Sir, if you use well the Lords throne, on which you are set, then the two words in the place cited, *1 Chron. 29. 23.* spoken of *Solomon* sitting on the Throne of the Lord, *He prospered*, and all *Israel* obeyed him, shall belong unto you, your people shall obey you in the Lord, and you shall prosper in the sight of the Nations round about.

Then the Lord Chancellor went to the four corners of the Stage, the Lyon King of Armes going before him, and proclaimed his Majesties free pardon, to all breakers of penal Statutes, and made offer thereof. Whereupon the people cryed, *God save the King.*

Then the King supported by the great Constable, Marshal, and accompanied with the Chancellor, arose from the Throne, and went out at a door prepared for that purpose, to a Stage, and sheweth himself to the people without, who clapped their hands, and cryed with a loud voice a long time, *God save the King.* Then

Then the King returning, and sitting down upon the Throne, delivered the Scepter to the Earl of Crawford and Lindsay, to be carried before him : Thereafter the Lyon King of Armes rehearsed the Royal Line of the Kings upwards, to *Fergus* the first.

Then the Lyon called the Lords one by one, who kneeling, and holding their hands betwixt the Kings hands, did swear these words; *By the Eternal and Almighty God, who liveth and reigneth for ever, I become your liege man, and Truth, and Faith shall bear unto you, and live and dy with you, against all manner of folks whatsoever, in your service, according to the National Covenant, and Solemn League and Covenant.*

And every one of them kissed the Kings left cheek.

When these Solemnities were ended, the Minister standing before the King on his Throne, pronounced this blessing.

The Lord blesse thee, and save thee, the Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee: the Lord send thee help from the Sanctuary, and strengthen thee out of Sion, Amen.

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After the blessing pronouned, the Minister went to the Pulpit, and had the following exhortation, the King sitting still upon the Throne. Ye have this day a King Crowned, and entred into Covenant with God, and his people, look, both King and people, that ye keep his Covenant, and beware of the breach of it: that you may be the more careful to keep it, I will lay a few things before you.

I remember when the solemn League and Covenant was entred by both Nations, the Commissioners from *England* being present in the East Kirk of *Edinburgh*, a passage was cited out of *Nehemiah* 6. 13. Which I shall now again cite, *Nehemiah* required an Oath of the Nobles and people, to restore the morgaged Lands, which they promised to do; after the Oath was tendred, in the 13. ver. he did shake his lap, and said, *So God shake out every man from his house, and from his labour, that performeth not his promise, even thus be he shaken out and emptied, and all the Congregations said, Amen.* Since the time many of those who were in Covenant are shaken out of it, yea, they have shaken off the Covenant and laid it aside. It is true

true they are prospering this day, and think that they prosper by laying aside the Covenant; but they will be deceived, that word spoken then, shall not fall to the ground, God shall shake them out of their possession, and empty them for their perfidious breach of Covenant.

The same I say to King and Nobles, and all that are in Covenant. If you break that Covenant, being so solemnly sworn, all these who had touched your Crown, and sworn to support it, shall not be able to hold it on; but God will shake it off, and turn you from the Throne: and ye Noble men, who are assistant to the putting on of the Crown, and setting the King upon the Throne, if ye shall either assist, or advise the King to break the Covenant, and overturn the work of God, he shall shake you out of your possessions, and empty you of all your glory.

Another passage I offer to your consideration, *Jer. 34. 8.* after that *Zedekiah* had promised to proclaim liberty to all the people, who were servants, and entered in a Covenant he and his Princes to let them go free, and according to the Oath had let them go, afterwards

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wards they caused the Servants to return, and brought them in subjection, ver. 11. What followeth upon this breach? ver. 15, 16. *Ye were now turned and had done right in my sight in proclaiming liberty, but ye turned and made them servants again.* And therefore, verse 18, 19, 20 21. *I will give the men who have transgressed my Covenant, who have not performed the words of the Covenant, which they made before me, when they cut the Calf in twain, and passed between the parts thereof, I will even give them into the hands of their enemies, into the hand of them that seek their life, even Zedekiah and his Princes.* If the breach of a Covenant made for the liberty of Servants was so punished, what shall be the punishment of the breach of a Covenant for Religion, and liberty of the people of God? There is nothing more terrible to Kings and Princes then to be given into the hands of enemies, that seek their life. If ye would escape this judgement, let King and Princes keep their Covenant made with God: Your enemies who seek your life, are in the land, if you break the Covenant, it may be feared, God will give you over unto them as a prey: but if ye yet keep Covenant

venant it may be expected, God will keep you out of their hands.

Let not the place ye heard opened be forgotten ; for in it ye have an example of Divine justice against *Joash* and the Princes for breaking that Covenant, 2 *Chron.* 24. 23. The Princes who inticed that breath, are destroyed : and in the 24. ver. it is said : *The Army of the Syrians came with a small company of men, and the Lord delivered a very great Host into their hands : because they had forsaken the Lord God of their Fathers : so they executed judgement against Joash.* And ver. 25. *His own servants conspired against him, and slew him on his bed, &c.* The conspiracy of Servants or Subjects against their King, is a wicked course : But God in his righteous judgements suffereth Subjects to conspire and rebel against their Princes, because they rebel against the Covenant made with God. I may say freely that a chief cause of the judgement upon the Kings house, hath been the Grandfathers breach of Covenant with God, and the fathers following steps, in opposing the work of God, and his Kirk within these Kingdoms ; They broke Covenant with God, and men have

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have broken Covenant with them: yea, most cruelly and perfidiously have invaded the Royal Family, and trodden upon all Princely dignity.

Be wise by their example; you are now sitting upon the Throne of the Kingdome and your Nobles about you there is one above you even *Jesus* the King of *Sion*; and I, as his Servant dare not but be free with you; I charge you Sir in his Name, that you keep this Covenant in all points; if you break this Covenant, and come against this cause, I assure you the controversie is not ended between God and your Family, but will be carried on to further weakning, if not the overthrow of it; but if you shall keep this Covenant, and befriend the Kingdome of Christ, it may be from this day God shall begin to do you good, although your estate be very weak, God is able to raise you, and make you to Reign, maugre the opposition of all your Enemies; And howsoever it shall please the Lord to dispose, you shall have a peace towards God, through Christ the Mediator.

As for you who are Nobles and Peers of the Land, your share is great in this day of Coronation ye have
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come and touched the Crown, and sworn to support it, ye have handled the Sword and Scepter, and have set down the King upon his Throne.

1. I Charge you keep your Covenant with God; and see that ye never be moved your selves to come against it in any head or article thereof, and that ye give no counsel to the King to come against that Doctrine, Worship, Government and discipline of the kirk, established in their Land as you would eschew the Judgement of Covenant-breakers. If the King and ye who are engaged to support the Crown, conspire together against the kingdome of Christ, both ye that do support and he that is supported, will fall together. I presse this the more, because it is a rare thing to see a King and great men for Christ; in the long Catalogue of Kings which ye have heard recited this day, there will be found few to have been for Christ.

2. I Charge you also, because of your many Oaths to the King, that you keep them inviolably. Be Faithfull unto him according to your Covenant; the Oaths of God are upon you, if directly or indirectly, you do any thing against
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his standing, God, by whom ye have sworn will be avenged upon you for the breach of his Oath.

And now I will close up all in one word more to You, Sir, You are the onely Covenanted King with God and his people in the world: Many have obstructed your entry in it: now seeing the Lord hath brought you in over all these Obstructions, onely observe to do what is contained therein; and it shall prove a happy time for You and Your House. And because you are entered in times of great difficulty, wherein small strength seems to remain with you in the eyes of the world for recovering your just power and greatness. Therefore take counsell which *David* when he was dying gave to his Sonne *Solomon*, 1 Kings 2. 2, 3. *Be strong and shew thy self a man, and keep the charge of the Lord thy God: to walk in his wayes, and keep his Commandements, that thou mayst prosper in all that thou doest, and whithersoever thou turnest thy self*

After this Exhortation the Minister closed the whole action with prayer, and the xx. Psalm being sung, he dismissed the people with the Blessing.

Then

Then did the Kings Majesty descend from the Stage with the Crown upon his head, and receiving again the Scepter in his hand, returned with the whole Train in solemn manner to his Palace, the Sword being carried before him.

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*A Delaration by the Kings
Majesty, to all His Subjects
of the Kingdomes of Scot-
land, England, and Ireland.
Printed at Edinburgh, 1650.*

Sec. I. **H**Is Majesty taking in confi-
deration, that mercifull
Dispensation of Divine Providence, by
which he hath been recovered out of
the snare of Evil Counsel; and having
attained so full perswasion and confi-
dence of the Loyalty of his People in
Scotland, with whom he hath too long
stood at a distance; and of the Righ-
teousnesse of their Cause, as to joyn in
one Covenant with them, and to cast
himself and his Interests wholly upon
God; and in all matters Civil, to fol-
low the Advice of his Parliament, and
such as shall be intrusted by them; and
in all matters Ecclesiastick, the Advice
of the General Assembly, and their
Commissioners; and being sensible of
his duty to God, and desirous to ap-
prove himself to the consciences of all
his good Subjects, and to stop the
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monthes of his and their enemies and Traducers, doth in reference to his former Deportments, and as to his Resolutions for the future, Declare as follows.

Seēt. 2. Though his Majesty as a dutiful Son be obliged to honour the memory of his Royal Father, and have in estimation the person of his Mother; yet doth He desire to be deeply humbled and afflicted in spirit before God, because of His Fathers hearkning to, and following evil Counsels, and His opposition to the Work of Reformation, and to the Solemn League and Covenant, by which so much of the bloud of the Lords People hath been shed in these Kingdomes; and for the Idolatry of his Mother, the Toleration whereof in the Kings House, as it was matter of great stumbling to all the Protestant Churches; so could it not but be an high provocation against him who is a jealous God, visiting the sins of the Fathers upon the Children: And albeit His Majesty might extenuate His former Carriages and Actions, in following of the advice, and walking in the way of those who are opposite to the Covenant, and to the work of God, and

might excuse His delaying to give satisfaction to the just and necessary desires of the Kirk and Kingdome of *Scotland*, from his education, and age, and evil Counsel, and Company, and from the strange and insolent proceedings of *Sectaries* against his Royal Father, and in reference to Religion, and the ancient Government of the Kingdome of *England*, to which He hath the undoubted Right of Succession; yet knowing that he hath to do with God, He doth ingeniously acknowledge all His own sins, and all the sins of his Fathers House, craving pardon, and hoping for mercy and reconciliation through the blood of Jesus Christ. And as he doth value the constant Addresses that were made by his people to the Throne of grace on His behalf, when He stood in opposition to the work of God, as a singular Testimony of Long-suffering. Patience and mercy upon the Lords part, and Loyalty upon theirs; so doth He hope, and shall take it as one of the greatest tokens of their love and affection to Him and to His Government, That they will continue in Prayer and Supplication to God for Him; That the Lord who spared and preserved

Him to this day, notwithstanding of all His own guiltinesse, may be at peace with Him, and give him to fear the Lord His God, and to serve him with a perfect heart, and with a willing mind all the dayes of his life.

Se&t. 3. And his Majesty having, upon full perswasion of the Justice and Equity of all the Heads and Articles thereof, now Sworn, and subscribed the National Covenant of the Kingdome of *Scotland*, and the Solemne League and Covenant of the three Kingdomes of *Scotland*, *England*, and *Ireland*, doth declare, That He hath not sworn and subscribed these Covenants, and entred into the Oath of God with his People, upon any sinister Intention and crooked Design, for attaining His own Ends ; but, so far as Humane Weaknesse will permit, in the truth and sincerity of His heart : And that He is firmly Resolved in the Lords strength, to adhere thereto, and to prosecute to the utmost of his power, all the Ends thereof, in his Station and Calling, really, constantly and sincerely, all the dayes of his life. In order to which, He doth in the first place profess and Declare, That He will have

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 nant: And therefore, as He doth now
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 stition and Idolatry, together with Pre-
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 and Prophaneness, and resolves not
 to tolerate, much lesse allow any of
 these in any part of His Majesties Do-
 minions, but to oppose Himself there-
 to, and to endeavour the Extirpation
 thereof to the utmost of his power; so
 doth He as a Christian Exhort, and as a
 King require, That all such of his Sub-
 jects, who have stood in Opposition to
 the Solemn League and Covenant, and
 Work of Reformation, upon a pretence
 of Kingly Interest, or any other pre-
 text whatsoever, to lay down their En-
 mity against the Cause and People of
 God, and to cease to prefer the Inte-
 rest of Man to the Interest of God;
 which hath been one of those things
 which hath occasioned many Troubles
 and Calamities in these Kingdomes,
 and being insisted into, will be so far
 from Establishing of the Kings Throne,
 that it will prove an Idol of Jealousie,
 to provoke unto wrath him who is King

King of kings, and Lord of lords. The King shall alwayes esteem them best Servants, and most loyal Subjects, who serve Him, and seek His Greatnesse in a right line of subordination unto God; Giving unto God the things that are Gods, and unto Cesar the things that are Cesars: And Resolveth, not to love or countenance any who have so little Conscience and Piety, as to follow his Interests with a prejudice to the Gospel and Kingdom of Jesus Christ, which He looks not upon as a duty, but as flattery, and driving Self-Designes, under a pretence of maintaining Royall Authority and Greatnesse. Secondly, His Majesty being convinced in Conscience of the exceeding great Sinfulness and Unlawfulness of that Treaty and Peace made with the Bloody *Irish* Rebels, who treacherously shed the Blood of so many of His Faithful and Loyal Subjects in *Ireland*, and of allowing unto them the Liberty of the Popish Religion; for the which He doth from His heart desire to be deeply humbled before the Lord: And likewise considering how many Breaches have been on their part, Doth Declare the same to be void, and that

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His Majesty is absolved therefrom; being truly sorry that He should have sought unto so unlawful Help for Restoring of him to His Throne, and resolving, for the time to come, rather to choose Affliction than Sin. *Thirdly*, As His Majesty did in the late Treaty with His people in this Kingdom, agree to recall and annull all Commissions against any of His Subjects who did adhere to the Covenant and Monarchical Government in any of His Kingdoms: So doth He now Declare, That by Commissionating of some persons by Sea against the people of *England*, He did not intend Damage or Injury to His oppressed and harmlesse Subjects in that Kingdom, who follow their Trade of Merchandize in their lawful Callings, but onely the opposing and suppressing of those who had Usurped the Government; and not only bar Him from his just Right, but also exercise an Arbitrary Power over his people, in those things which concern their Persons, Consciences and Estates: And as since His coming into *Scotland* He hath given no Commissions against any of His Subjects in *England* or *Ireland*, so He doth hereby Assure and Declare,

That He will give none to their prejudice or damage; and whatever shall be the Wrongs of these Usurpers, That He will be far from avenging these upon any who are free thereof, by interrupting or stopping the liberty of Trade and Merchandize, or otherwise, That He will seek their good, and to the utmost employ His Royal Power, That they may be protected and defended against the unjust Violence of all men whatsoever. And albeit His Majesty desires to construct well of the Intentions of those (in reference to his Majesty) who have been active in Council or Arms against the Covenant; yet, being convinced that it doth conduce for the Honour of God, the Good of his Cause, and His Own Honour and Happinesse, and for the Peace and Safety of these Kingdoms, That such be not employed in Places of Power and Trust, He doth Declare, That He will not employ, nor give Commissions to any such, until they have not onely taken, or renewed the Covenant, but also have given sufficient evidences of their Integrity, Carriage and Affection to the Work of Reformation, and shall be declared capable of Trust by the Parliament of either Kingdom

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doms respective : And His Majesty, upon the same grounds, doth hereby recal all Commissions given to any such persons; conceiving all such persons will so much tender a good Understanding betwixt Him and His Subjects, and the settling and preserving a firm Peace in these kingdoms, That they will not grudge nor repine at His Majesties Resolutions and proceedings herein; much less upon discontent act any any thing in a divided way, unto the raising of New Troubles, especially since upon their pious and good deportment, there is a Regresse left unto them in manner above exprefs'd.

Secr. 4. And as His Majesty hath given satisfaction to the just and necessary Desires of the kirk and kingdome of *Scotland*, so doth He hereby assure and declare, That He is no less willing and desirous to give satisfaction to the just and necessary Desires of his good Subjects in *England* and *Ireland*: and in token thereof, if the Houses of Parliament of *England*, sitting in Freedome shall think fit to present unto Him the propositions of Peace, agreed upon by both kingdoms, He will not only accord to the same, and such alterations there

anent, as the Houses of Parliament, in regard of the Constitution of affairs, and the good of his Majesty and His Kingdoms shall judge necessary, but do what is further necessary for prosecuting the ends of the Solemne League and Covenant, especially in those things which concern the Reformation of the Church of *England*, in Doctrine, Worship, Discipline and Government ; That not only the Directory of Worship, the Confession of Faith and Catechism, but also the Propositions and Directory for Church-Government, accorded upon by the Synod of Divines at *Westminster*, may be settled ; and that the Church of *England* may enjoy the full Liberty and Freedome of all Assemblies, and power of Kirk-Censures, and of all the Ordinances of Jesus Christ, according to the Rule of his own Word : And that whatsoever is commanded by the God of Heaven, may be diligently done for the House of the God of Heaven ; and, whatever heretofore hath been the suggestions of some to him to render his Majesty jealous of His Parliament, and of the Servants of God : Yet as He hath declared, that in *Scotland* He will hearken to their Counsel, and follow their Advice

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Advice in those things that concern that Kingdome and Kirk; So doth he also declare His firm Resolution to manage the Government of the Kingdome of *England* by the Advice of His Parliament, consisting of an House of Lords, and of an House of Commons there; and in those things that concern Religion, to prefer the Counsels of the Ministers of the Gospel, to all other counsels whatsoever. And that all the world may see how much he tends the safety of his people and how precious their blood is in his sight, and how desirous he is to recover his Crown and Government in *England* by peaceable meanes; as he doth esteem the service of those who first engaged in the Covenant, and have since that time faithfully followed the ends thereof, to be Duty to God, and Loyalty to Him; so is he willing in regard of others, who have been involved in these late commotions in *England*, against Religion and Government, to passe an Act of Oblivion, excepting only some few in that Nation who have been chief Obstructors of the work of Reformation, and chief Authors of the change of the Government, and of the Murther of his Royal

Royal Father. Provided, That these who are to have the benefit of this Act, lay down Armes, and return unto the obedience of their lawful Sovereign.

Se^ct. 5. The Committee of Estates of the Kingdome, and General Assembly of the *Kirk of Scotland*, having declared so fully in what concerns the Se^ctaries, and the present Designs, Resolutions, and Actings of their Army, against the Kingdome of *Scotland*: And the same Committee & Assembly having sufficiently laid open publick Dangers & Duties, both upon the right hand & the left; It is not needful for His Majesty to adde any thing thereunto; except, That in those things He doth commend and approve them, and that He Resolves to live and dye with them, and his loyal Subjects, in prosecution of the Ends of the Covenant.

Se^ct. 6. And whereas that prevailing party in *England*, after all their strange Usurpations, and insolent Actings in that Land, Do not only keep His Majesty from the Government of that Kingdome by force of Armes, but also have now invaded the Kingdome of *Scotland*, who have deserved better things at their hands, and against whom
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they have no just quarrel; His Majesty doth therefore desire and expect, That all his good Subjects in *England*, who are, and resolve to be faithful to God and to their King, according to the Covenant will lay hold upon such an opportunity, and use their utmost endeavours to promote the Covenant, and all the ends thereof; and to recover and re-establish the Ancient Government of the Kingdome of *England*, (under which for many Generations, it did flourish in peace and plenty at home, and in Reputation abroad) and Priviledges of the Parliament, and Native and Just Liberty of the People. His Majesty desires to assure himself, That there doth remain in these so much confidence of their duty to Religion, their King and Countrey, and so many sparkles of the ancient *English* Valour, which shined so eminently in their Noble Ancestors, as will put them on to bestir themselves for the breaking the Yoak of those mens Oppressions from off their Necks. Shall men of Conscience and Honour set Religion, Liberties and Government at so low a rate, as not rather to undergo any hazard, before they be thus deprived

prived of them? Will not all generous men count any Death more tolerable than to live in servitude all their dayes? And will not Posterity blame those who dare attempt nothing for themselves, and for their Children, in so good a Cause, in such an Exigent? Whereas if they gather themselves, and take courage, putting on a Resolution answerable to so Noble and just an Enterprize, they shall honour God, and gain themselves the Reputation of Pious men, worthy Patriots, and loyal Subjects, and be called *The Repairers of the Breach*, by the present, and succeeding Generations; and they may certainly promise to themselves a Blessing from God upon so just and honourable undertaking for the Lord, and for his Cause, for their own Liberties, their Native King and Countrey, and the unvaluable good and happinesse of their Posterity. Whatever hath formerly been his Majesties guiltinesse before God, and the bad successe that these have had who owned his Affairs, whilst he stood in opposition to the Work of God; yet the state of the question being now altered, and His Majesty having obtained Mercy to be on
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Gods side, and to prefer Gods Interest before his Own, He hopes, That the Lord will be gracious and countenance his own Cause, in the hands of weak and sinful Instruments, against all Enemies whatsoever. This is all that can be said by His Majesty at present, to those in *England* and *Ireland*, at such a distance; and as they shall acquit themselves at this time in the active discharge of their necessary Duties, so shall they be accepted before God, endeared to his Majesty, and their Names had in remembrance throughout the World. Given at Our Court of *Dunfirmlin*, the sixteenth day of *August*, 1650. and in the second year of Our Raigh.

F I N I S.

The great danger of Covenant-refusing, and Covenant-breaking

2 Tim. 3. 3.

----*Truce-breakers*; or, *Covenant-breakers*.

IN the beginning of the Chapter, the Apostle tells us the condition that the Church of God should be in, in the last dayes. *This know also, that in the last dayes perilous times shall come.* In the second Verse he tells us the reason why *these times* should be *such hard and dangerous times*; For men shall be *lovers of themselves, covetous, &c.* The reason is not drawn from the *miseries and calamities* of the last times, but from the *sins and iniquities* of the last times. *It is sin and iniquity that makes times truly perilous.* Sin, and sin only, takes away Gods love and favour from a Nation, and makes God turn an enemy to it. *Sin causeth God to take away the purity and power of his Ordinances* from

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from a Nation. *Sin* makes all the creatures to be armed against us, and makes our own *conscience* to fight against us. *Sin* is the cause of all the causes of perilous times. *Sin* is the cause of our *warres*, 2 Sam. 12. 11. *Sin* is the cause of our *divisions*, Jam. 4. 1. *Sin* is the cause why men fall into such dangerous errors, 2 Thess. 2. 11. *Sin* brings such kinds of judgements which no other enemy can bring. *Sin* brings invisible, spiritual, and eternal judgements. It is *sin* that makes God give over a Nation to a *sense*, Rom. 1. 24. *Sin* makes all times dangerous. Let the times be never so prosperous, yet if they be sinful times, they are times truly dangerous. And if they be not *sinful*, they are not dangerous, though never so miserable. It is *sin* that makes *Afflictions* to be the fruits of Gods revenging wrath, part of the *curse* due to *sin*, and a beginning of *Hell*. It is *sin*, and *sin* only, that imbitters every affliction. Let us for ever look upon *sin* through these *Scripture-spectacles*.

The Apostle in four verses reckons up 19 *sins*, as the causes of the miseries of the last dayes. I may truly call these 19 *sins*, Englands Looking-glasse, where-
in

in we may see what are the *clouds* that *eclipse* Gods *countenance* from shining upon us: the Mountains that lye in the way to hinder the settlement of *Church-discipline*. Even these 19 sins which are as an *Iron whip* of *scourings*, with which God is whipping *England* at this day; which are as 19 *Faggots* with which God is burning, and devouring *England*. My purpose is not to speak of all these sins: Onely let me propound a *Divine project* how to make the times happy for soul and body. And that is, To strike at the root of all misery, which is *sin and iniquity*. To repent for, and from all these 19 sins, which are as the *Oyl* that feedeth, and encrease the flame that is now consuming of us. For because men are *lovers of themselves*, *Usque ad contemptum Dei & Reipublicæ*. Because men drive their own designs not only to the neglect, but contempt of God and the *Common-wealth*. Because men are *covetous*, lovers of the world more then lovers of God. Because they are *proud* in *head, heart, looks and apparel*. Because they are *unthankful*, turning the mercies of God into instruments of sin, and making Darts with Gods blessings to

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to shoot against God. Because men are *unholy* and *beady*, and make many covenants, and keep none. Because they are (as the Greek word *Διάβολος* signifies) *Devils*, acting the Devils part, *seducing* the brethren, and in bearing *witnesse* one against another. Because they have a *form of godlinesse*, denying the power thereof, &c. hence it is that these times are so sad and bloudy. These are thine enemies, O *England*, that have brought thee into this desolate condition! if ever God lead us back into the wilderness, it will be because of these finnes. And therefore if ever you would have blessed dayes, you must make it your great businessse to remove these 19 mountaines, and repent of these land-devouring, and soul-destroying abominations.

At this time I shall pick out the first, and the tenth sin to speak on. The first is *self-love*. which is placed in the *fore-front* as the cause of all the rest. *Self-love* is not only a sin that makes the times *perilous*, but it is the cause of all those sins that makes the times *perilous*. For because men are *lovers of themselves*, therefore they are *covetous*, *proud*, *unholy*,

holy, &c. The tenth sinne is *truce-breaking*, and for fear lest the time should prevent me, I will begin with this sinne first.

The tenth sin then is *truce-breakers*; or, as *Rom. 1. 33.* *Covenant-breakers*. The Greek word *ἀσπονδοί*, which signifieth three things. First such as are *fæderis nescii*, as *Beza* renders it; or as others, *infæderabiles*; that is, such as refuse to enter into Covenant. Or secondly, such as are *fædifragi*, *qui pacta non servant*, (as *Estius* hath it) or *sine fide*, as *Ambrose*; that is, such as break faith and Covenant. Or thirdly, such as are *implacabiles*; or as others, *sine pace*; that is, such as are *implacable*, and *hatters of peace*.

According to this threefold sense of the word, I shall gather these three observations.

Doct. 1. *That to be a Covenant-refuser, is a sin that makes the times perilous.*

Doct. 2. *That to be a Covenant breaker, is a sin that makes the times perilous.*

Doct. 3. *That to be a peace hater, or a truce-hater, is a sin that makes the times perilous.*

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Doctrine the first. *That to be a Covenant-refuser, is a sinne that makes the times perilous.* To be *fœderis nescius*, or *indefinitus*. For the understanding of this, we must know that there are two sorts of Covenants. There are *divellish* and *bellish* Covenants, and there are *godly* and *religious* Covenants. First, there are *divellish* Covenants, such as *Acts* 23. 12. and *Isaiah* 28. 15. such as the *holy league* (as it was unjustly called) in *France* against the *Hugonites*, and that of our *Gunpowder Traytors* in *England*.

Now to refuse to take such Covenants, is not to make the times perilous, but the taking of them makes the times perilous. Secondly, there are *godly* Covenants; such as *Job* 31. 1. I have made a Covenant with mine eyes, why then should I think upon a maid? Such as *Psal.* 119. I have sworn I will perform it, that I will keep thy righteous judgments; such as *2 Chron.* 15. 14. And such as this is, which you are met to take this day. For you are to swear to such things which you are bound to endeavour after, though you did not swear. Your swearing is not *solum vinculum*,

culum, but *novum vinculum*, is not the
onely, but *onely* a *new* and another
bond to tye you to the obedience of
the things you swear unto ; which are
so excellent and so glorious, that God
give those that take it a heart to keep it,
it will make these three Kingdomes the
glory of the world. And as one of the
Reverend Commissioners of Scotland said
when it was first taken in a most solemn
manner at *Westminster*, by the *Parlia-*
ment and the *Assembly* ; That if the
Pope should have this *Covenant* written
upon a wall over against him sitting in
his chair, it would be unto him like the
hand-writing to Belshazzar ; causing the
joynts to loose, and his knees to smite one
against another. And I may adde, that
if it be faithfully and fully kept, it will
make all the *Divels in Hell* to tremble,
as fearing lest their Kingdome should
not long stand. Now then for a man
to be an *Anticovenanter*, and to be such
a *Covenant-refuser*, it must needs be a
sin that makes the times perilous.

And the reason is,

Reason 1. Because you shall find in
Scripture that when any Nation did
enter into a solem religious Covenant,
God did exceedingly bless and prosper
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that Nation after that time ; As appears 2 Chron. 15. 19. 2 Kings 11. 20. And we have a promise for it, Deut. 21. 12, 13. That thou shouldest enter into covenant with the Lord thy God, &c. That he may establish thee to day for a people unto himself, and that he may be unto thee a God, &c. And therefore to be a Covenant-refuser, is to make our miseries perpetual.

Reason 2. Because as it is the highest act of Gods love to man, to vouchsafe to engage himself by *Oath* and *Covenant* to be his God, so it is the highest demonstration of mans love to God, to bind himself by *Oath* and *Covenant* to be Gods. There is nothing obligeth God more to us, then to see us willing to tye and bind our selves fast unto his service. And therefore they that in this sense are *Anti-covenanters*, are sons of *Belial* ; that refuse the yoke of the Lord, that say, as *Psalm* 2. 3. *Let us break his bands asunder, and cast away his cords from us* ; such as *Oderunt vincula pietatis*, which is a soul-destroying, and land-destroying sin:

Reason 3. Because that the union of *England*, *Scotland*, and *Ireland*, into one *Covenant*, is the chief; if not the onely

onely *preservative* of them at this time. You find in our *English Chroniclers*, that *England* was never destroyed, but when divided within it self. Our civil divisions brought in the *Romans*, the *Saxons*, *Danes*, and *Normans*. Now the *Anti-covenanters*, he divides the *Parliament* within it self, and the *City* within it self, and *England* against it self; he is as a *stone separated* from the building, which is of no use to it self, and threatneth the ruine of the building. *Jesus Christ* is called in *Scripture* the *corner-stone*, which is a *stone* that unites two ends of a building together; *Jesus Christ* is a *stone* of union, and therefore they that sow division, and study unjust separation, have little of *Jesus Christ* in them. When the *ten tribes* began to divide from the other two tribes, they presently began to war one against another, and to ruine one another. The *Anti-covenanter* he divides, and separates, and disunites; and therefore he makes the times perilous.

My chief aim is at the second Doctrine; which is,

Doct. 2. That for a *Covenant-taker* to be a *Covenant-breaker*, is a sin that makes the times perilous.

For

For the opening of this point, I must distinguish again of Covenants. There are *civil*, and there are religious Covenants. A *civil* Covenant, is a Covenant between *man* and *man*; and of this the Text is *primarily*, though not onely to be understood. Now for a man to break promise and Covenant with his brother, is a *land-destroying*, and *soul-devouring* abomination. We read 2 Sam. 21. that because *Saul* had broken the Covenant that *Joshua* made with the *Gibeonites*, God sent a famine in *David's* time of three years continuance: To teach us, that if we falsifie our Word and Oath, God will avenge covenant-breaking, though it be forty years after. Famous is that text, *Jer.* 34. 17, 18, 19, 20. Because the Princes and the People brake the covenant which they had made with their servants (though but their servants) God tells them. Because ye have not hearkned unto me in proclaiming liberty every one to his brother, &c. Behold, I proclaim liberty for you, saith the Lord to the sword, to the pestilence, and to the famine: and I will make you to be removed into all the Kingdomes of the Earth; &c. We read also *Ezek.* 17. 18, 19, 20. That God tells *Zedekiah* be-

cause he brake the covenant he had made with the King of Babylon, that therefore he would recompence upon his head the oath that he had despised, and the covenant that he had broken, and would bring him to Babylon, and plead with him there for the trespassse which he had trespassed against the Lord. David tells us, *Psal. 15. 4* that it is a sin that shuts a man out of heaven. The Turkish histories tell us of a covenant of peace made between *Amurath* the great Turk and *Ladislaus* King of Hungary, and how the Pope absolved *Ladislaus* from his oath, and provoked him to renew the war. In which war the Turk being put to the worst, and despairing of victory, pulls out a paper which he had in his bosome wherein the league was written; and said, *O thou God of the Christians, if thou beest a true God, be revenged of those that without cause have broken the league made by calling upon thy name.* And the story saith, that after he had spoken these words, he had as it were a new heart and spirit put into him, and his souldiers, and that they obtained a glorious victory over *Ladislaus*. Thus God avenged the quarrel of mans covenant. The like story we have of *Rodolphus* Duke of Swevia,

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who by the *Popes* instigation waged war with *Henry* the fourth *Emperour* of *Germany*, to whom he had sworn the contrary. The *Pope* sent a *Crown* to him with this *Motto*, *Petra dedit Petro, Petrus diadema Rodolpho*, but in the fight it chanced that *Rodolphus* lost his *right hand*; and falling sick upon it he called for it, and said, *Speciate hanc dextram legitima supplicia expendentem, quæ fidem sacramento munitam, & Henrico Domino meo datam, vobis urgentibus, præter æquum & jus temere violavit*. Behold this right hand with which I subscribed to the *Emperour*, with which I have violated my oath, and therefore I am rightly punished. I will not trouble you in relating the gallant story of *Regulus*, that chose rather to expose himself to a cruel death, then to falsifie his oath to the *Carthaginians*. The sum of all is, if it be such a crying abomination to break covenant between man and man; and if such persons are accounted as the off-scouring of men, not worthy to live in a *Christian*, no not in a *heathen Commonwealth*; If it be a sin that draws down vengeance from heaven, and excludes a man from heaven; much more for a man to enter into a covenant with the great *Je-*

hovah, and to break such a religious engagement; this must needs be a destroying and soul-damning sin. And of such religious covenants I am now to speak.

There are two covenants that God made with man, *a covenant of nature, & a covenant of grace.* The covenant of nature (or of works) was made with *Adam*, and all mankind in him. This covenant *Adam* broke, and God presently had a quarrel against him for breaking of it, *Gen. 3. 8, 9.* And to avenge the quarrel of the covenant, he was thrust out of *Paradise*; and there was a sword also placed at the East end of the Garden of *Eden*, to avenge covenant-breaking. And by nature we are all children of wrath, heirs of hell, because of the breach of that covenant. And therefore we should never think of *original sin*, or of the *sinfulness* and *curdness* of our natural condition, but we should remember what a grievous sinne Covenant-breaking is.

But after man was fallen, God was pleased to strike a new covenant, which is usually called a covenant of grace, or of reconciliation; a copy of which you shall read, *Ezek. 16. 7, 8, 9.* This was first propounded to *Adam* by way of promise, *Gen.*

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Gen. 3. The Seed of the woman shall bruise the Serpents head. And then to Abram by way of Covenant, Gen. 17. In thy seed shall all the nations of the world be blessed. And then to Moses by way of Testament, Ex. 33. It is nothing else but the free and gracious tender of Jesus Christ, and all his rich purchases to all the lost and undone sons of Adam, that shall believe in him; or as the phrase is. Isai. 56. 4. that shall take hold of the covenant. Now you must know that Baptisme is a seal of this covenant, and that all that are baptized, do sacramentally at least, engage themselves to walk before God, and to be upright; and God likewise engageth himself to be their God. This covenant is likewise renewed when we come to the Lords Supper, wherein we bind our selves by a sacramental oath unto thankfulness to God for Christ. Adde further, that besides this general covenant of grace whereof the Sacraments are seales, there are particular and personal, and family, & national covenants. Thus Job had his covenant, Job. 20. and David, Psal. 119. 106. And when he came to be King, he joyned in a covenant with his people to serve the Lord. Thus Asa, Jehoiada, and Josiab, &c. Thus the people of Israel

had not onely a covenant in *circumcision*, but renewed a covenant in *Horeb*, and in *Moab* ; and did often again and again bind themselves to God by vow and covenant. And thus the Churches of the Christians, besides the vow in Baptisme, have many personal and national engagements unto God by covenant, which are nothing else but the renovations, and particular applications of that first vow in Baptisme. Of this nature is that you are to renew this day, &c.

Now give me leave to shew you what a sword-procuring and soul-undoing sin, this sin of *Covenant-breaking* is ; and then the reason of it. Famous is that text, *Levit. 26. 25. And I will send my sword which shall avenge the quarrel of my covenant.* The words in Hebrew run thus; I will avenge the avengement. In Greek ἐνδίκην αὐτοῦ ἐνδίκασαι. The Latins *ulciscar, ultionem*; which importeth thus much. That God is at open war and at publick defiance with those that break his covenant, he is not only angry with them, but he will be revenged of them. The Lord hath a controversie with all covenant-breakers, *Hos 4 1.* or as it is *Lev. 26. 23.* The Lord will walk contrary to them.

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them. In the 29 of *Deuter.* first God takes his people into covenant, and then he tells them of the happy condition they should be in if they did keep the covenant. But if they did break covenant, he tells them. *vers. 20, 21, 22, 23, 24, 25.* *That the Lord will not spare him: but the anger of the Lord and his jealousies shall smite against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him. &c.* And when the nations shall say, *Wherefore hath the Lord done thus unto this land? What meaneth the heat of this anger? Then shall men say, Because they have forsaken the covenant of the Lord God of their Fathers, &c.* This was the sin that caused God to send his people of Israel into captivity, and to remove the candlestick from the *Asian Churches*. It is for this sin that the sword is now devouring *Germany, Ireland and England, &c.* God hath sent his sword to avenge the quarrel of his covenant.

The reasons why this sin is a God-provoking sin, are,

Reas. 1. Because that to sin against the covenant, is a greater sin than to sin against

gainst a *Commandement* of God, or to sin against a *promise*, or to sin against an *Ordinance* of God. First, it is a greater sin than to break a *Commandement* of God. For the more mercy there is in the thing we sin against, the greater is the sin. Now there is more mercy in a *covenant*, then in a bare *Commandement*. The *Commandement* tells us our duty, but gives no power to do it. But the *covenant* of grace gives power to do what it requires to be done. And therefore if it be a hell-procuring sin to break the least of Gods *Commandements*, much more to be a *Covenant-breaker*, *Heb. 10. 28, 29*. Secondly, it is a greater sin then to sin against a *promise* of God ; because a *Covenant* is a promise joyn'd with an oath, it is a mutuall stipulation between God and us. And therefore if it be a great sin to break promise, much more to break *covenant*. Thirdly, it is a greater sin than to sin against an *Ordinance*, because the *covenant* is the root and ground of all the *Ordinances*. It is by vertue of the *covenant* that we are made partakers of the *Ordinances*. The word is the book of the *covenant*, and the *Sacraments* are the seales of the *covenant*. And if it be a sin of an high nature to sin against

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gainst the book of the *covenant*, and the *seals* of the *covenant* much more against the *covenant*, it self. To break *covenant* is a *fundamental sin*, it raseth the very *foundation* of *Christianity*, because the *Covenant* is the *foundation* of all the *priviledges* and *prerogatives*, & *hopes* of the *Saints* of *God*. And therefore we read, *Ephef. 2. 12.* that a *stranger from the covenant* is one without *hope*. All *hope* of *heaven* is cut off where the *Covenant* is willingly broken. To break *covenant* is an *universal sin*, it includes all other *sin*s. By vertue of the *Covenant* we tye our selves to the obedience of *Gods Commandements*, we give up our selves to the guidance of *Jesus Christ*, we take him for our *Lord and King*. All the *promises* of this life and that that is to come, are contained within the *Covenant*. The *Ordinances* are fruits of the *Covenant*. And therefore they that forsake the *Covenant*, commit many *sin*s in one, and bring not only many, but all curses upon their heads. The sum of the first Argument is, If the Lord will *avenge the quarrel* of his *commandement*, if *God* was avenged upon the *stick-gatherer* for breaking the *Sabbath*, much more will he be avenged upon a *covenant*.

breaker. If God will avenge the quarrel of a *promise*, if the *quarrel* of an *Ordinance*: if they that reject the *Ordinances* shall be punished; Of how much *severer punishment* shall they be thought *worthy*, that *trample* under their feet the *blood* of the *Covenant*? If God was avenged of those that abused the *Ark* of the *Covenant*, much more will he punish those that abuse the *Angell* of the *Covenant*.

The second Reason why *covenant-breaking* is such a *Land-destroying* sin is, because it is a solemn and serious thing to enter into *covenant with God*; a matter of such great weight & importance, that it is impossible but God should be exceedingly provoked with those that slight it and dis-respect it. The *Vow in Baptisme* is the *first*, the most generall and the solemnest vow that ever any *Christian* took, saith *Chrysostom*; wherein he doth not only promise, but engage himself by *covenant* in the sight of *God* and his holy *Angels* to be the servant of *Jesus Christ*, and therefore God will not hold him guiltless that breaks this *Vow*. The solemnity and weightiness of *covenant-taking* consisteth in three things.

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1. Because it is made with the glorious Majesty of Heaven and Earth, who will not be trifled and baffled withall. And therefore what *Jeboshaphat* said to his Judges, *2 Chron. 18. 6. Take heed what you doe, for ye judge not for men but for the Lord, who is with you in judgements; wherefore now let the fear of the Lord be upon you, &c.* The like I may say to every one that enters into covenant this day. *Take heed what you do, for it is the Lords covenant, and there is no iniquity with the Lord, wherefore now let the fear of the Lord be upon you. For our God is a holy God, he is a jealous God, he will not forgive your transgressions, nor your sins, as Joshua saith, Josh. 24. 19.*

2. Because the articles of the Covenant are weighty and of great importance. In the Covenant of grace God ingageth himself to give Christ, and with him, all temporal, spiritual, and eternal blessings, and we engage our selves to be his faithful servants all our daues. In this Covenant we oblige our selves to doe great matters that nearly concern the glory of God, the good of our own soules, and the happinesse of three Kingdomes. And in such holy and heavenly things which so
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neerly concern our everlasting state, to dally and trifle must needs incense the anger of the great Jehovah.

3. The manner used both by *Jewes*, *Heathen*, and *Christians*, in entering into Covenant, doth clearly set out the weightiness of it, and what a horrible sin it is to break it. The custome amongst the *Jewes* will appear by divers texts of Scripture: *Jer.* 34. 18. it is said, *And I will give the men that have transgressed my covenant which they had made before me, when they cut the Calf in twain, and passed between the parts thereof.* The words they used when they passed between the parts where, *So God divide me, if I keep not covenant.* *Neb.* 5. 12. *Nehemiah* took an oath of the Priests, and shook his lap and said, *So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out and emptied.* And all the Congregation said, *Amen.* In the 15. of *Genesis* *Abraham* divided the Heifer, and she-Goat, and a Ram, &c. And when the Sun was down a smoking furnace and burning lamp passed between these pieces. This did represent Gods presence, saith *Clemens Alexandrinus*, and it was as if God should say: Behold, this day I enter into co-

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 illighten and to comfort thee: But if
 thou breakest covenant, I will be like a
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 also *Exod. 24.6* Moses makes a covenant
 with Israel, and offers sacrifices, & takes
 the blood of the sacrifice and divides it,
 and half of it he sprinkles upon the Al-
 tar, (which represented Gods part) and
 the other half he sprinkled upon the peo-
 ple, as if he should say, *As this blood is di-*
vided, so will God divide you if you break
covenant. This was the custom amongst
 the Jews. Amongst the Romans, *Casa fir-*
mabant fœdera porca. And when it was
 divided, the *Feciales* gave one half to one
 party, & the other half to the other, and
 said, *So God divide you asunder if you*
break this covenant, and let God do this, so
much the more by how much he is the more
able. *Hinc fœdus à fœdo animali (scilicet*
porco) diviso. Sometimes they make co-
 venants by taking a stone in their hands
 and saying, *If I make this covenant seri-*
ously & faithfully then let the great Iupiter
bleß me. If not, so let me be cast away from
the face of the gods as I cast away this stone
This was called Furare per Jovem lapi-
dem. All these things are not empty
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but real and substantial practises, signifying unto us, That God will, and must (for it stands with his honour to do it) *divide and break them in pieces that break covenant with him.* This day you are to take a Covenant by the lifting up of your hands unto the most high God, which is a most emphatical ceremony, whereby we doe as it were call God to be a *witnesse* and a *judge* of what we doe, and a *rewarder* or a *revenger*, according as we keep or break the Covenant. If we keep it, the *lifting up of our hands* will be as an *Evening sacrifice*; if we break it, the *lifting up of our hands* will be as the *lifting up of the hands of a Malefactor at the Bar*, and procure woe and misery and *wringing of hands* at the great day of appearing.

The third reason why God will be avenged of those that are Covenant-breakers, is, because that a Covenant is the *greatest obligation*, and the most forcible *chain* that can be invented to tye us to obedience and service. God may justly challenge obedience without *covenanting* by virtue of *creation*, *preservation*, and *redemption*; he hath made us, and when lost, he hath purchased us with his blood. But being willing

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more abundantly to manifest his love, and that we might be the more fastned to him, he hath tyed himself to us, and us to him by the strong bond of a *Covenant*; as if God should say, Oh ye sons of men, I see you are rebellious, and sons of *Belial*, and therefore if it be possible, I will make you sure. I will engage you unto me, not only by *creation, preservation & redemption*; but also by the right of *covenant and association*. I will make you mine by *promise & oath*. And surely he that will break these bonds, is as bad as the man possessed with the *Divel* in the *Gospel*, whom no chains could keep fast. When we enter into covenant with *God*, we take the oath of *Supremacy*, and swear unto him that he shal be our chief *Lord and Governour*, & that we will admit no forein power or jurisdiction, but that *God* shal be all in all. We likewise take the oath of *Allegiance* to be his servants and vassals, and that he shal be our *Supreme* in *spirituals & temporals*. Now for a *Christian* that believes there is a *God*, to break both these oaths of *allegiance and supremacy*, it is cursed treason against the *God* of heaven, which surely *God* wil be avenged of. Amongst the *Romans*, when any *Souldier* was pressed, he took

took an oath to serve the Captain faithfully, and not to forsake him, and he was called *Miles per sacramentum*. Sometimes one took an oath for all the rest, and the others only said, *The same oath that A. B. took, the same do I.* And these were called *Milites per conjurationem*, or *milites evocati*. And when any souldier forsook his Captain, he had Martial law executed upon him. Thus it is with every Christian: He is a professed souldier of Christ, he hath taken press-mony, he hath sworn and taken the *Sacrament* upon it to become the *Lords*, he is *miles per sacramentum*, & *miles per conjurationem*. And if he forsake his Captain and break covenant, the great *Lord of Hosts* will be avenged of him, as it is written, *Jer. 11. 3. Cursed be the man that obeyeth not the words of this covenant.* To break covenant is a sin of perjury, which is a sin of high nature; and if for oaths the land mourneth, much more for breach of oaths. To break covenant is a sin of spiritual adultery; for by covenanting with God we do as it were joyn our selves in marriage to God, as the Hebrew word signifieth, *Jer. 50. 5.* Now to break the marriage knot is a sin for which God may justly give a Bill of divorce to

a Nation. To *break covenant* is a sin of *injustice*; for by our covenant we do enter as it were into *bond* to God & engage our selves as a creditor to his debtor. Now the sin of injustice is a *land destroying sin*.

The fourth Reason why God must needs be avenged of those that are *covenant-breakers*, is, because it is an act of the highest *Sacrilege* that can be committed. For by vertue of the Covenant the Lord layes claim to us as his peculiar inheritance, *Ezek. 16. 8. I sware unto thee, and entred into covenant with thee, and thou becamest mine. Jer. 31. 33. I will be their God and they shall be my people.* It is worthy observation, that in the Covenant there is a double *surrender*, one on *Gods part*, another on our part. God Almighty makes a *surrender* of himself, and of his *Sonne*, and of the *Holy Ghost*. Behold, saith God, I am wholly thy God; all my power, and mercy, and goodnesse, &c. is all thine, my *Son* is thine, and all his rich purchases. My *spirit* is thine and all his graces. This is *Gods surrender*. On our parts, when we take hold of the Covenant, we make a delivery of our bodies and souls into the hands of God, we choose him to be our Lord and Governour, we resign up
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our selves into his hands. Lord we are thine at thy disposing ; we alienate our selves from our selves, and make a deed of gift of our selves, and give thee the lock and key of head, heart, and affections, &c. This is the nature of every religious Covenant, but especially of the Covenant of grace. But now for a Christian to call in as it were his *surrender*, to disclaime his *resignation*, to steal away himself from God and to lay claim to himself after his alienation; to fulfill his own lusts, to walk after his own wayes, to do what he lists, and not what he hath Covenanted to do, and so to rob God of what is his, this is the *highest degree of Sacrilege*, which God will never suffer to go unpunished. And surely if the stick-gatherer, that did but alienate a little of Gods time ; and *Ananias* and *Sapphira*, that withheld but some part of his estate : and if *Belshazzar* for abusing the consecrated vessels of the Temple were so grievously punished ; how much more will God punish those that alienate themselves from the service of that God whom they have sworn to be obedient ? It is observed by a learned Author, of three famous Commanders of the Romans, that

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that they never prospered after they had defiled and robbed the Temple of Jerusalem. First, Pompey the great, he went into the *Sanctum Sanctorum*, a place never before entred by any but the *High Priest*, and the Lord blasted him in all his proceedings after that time. *Ut illi qui terram non habuit ante ad victoriam, deesset illi terra at sepulcrum*: That he that before that time wanted earth to overcome, had not at last earth enough to bury him withall. The next was *Crassus*, who took away 10000 talents of gold from the Temple, and afterwards dyed, by having gold poured down his throat. The third was *Cassius*, who afterwards killed himself. If then God did thus avenge himself of those that polluted his *consecrated Temple*; much more will he not leave them unpunished that are the *living temples* of the *Holy Ghost*, consecrated to God by a *Covenant*, and afterwards proving *sacrilegious*, robbing God of that worship and service which they have sworn to give him.

The fifth reason why this sin makes the time perilous is, because *covenant-breakers* are reckoned amongst the number of those that have the mark of
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reprobation upon them. I do not say that they are all Reprobates ; yet I say that the *Apostle* makes it to be one of those sins which are committed by those that are given up to a reprobate mind, *Rom. 1. 28. 31.* The words are spoken of the *Heatben*, and are to be understood of Covenants made between man and man. But then the Argument will hold *à fortiori*. If it be the brand of a reprobate to break covenant with man, much more a covenant made with the great *Jehovah* by the lifting up of our hands to Heaven.

The last reason is, because it is a sin against such infinite mercy, such bowels of Gods unexpressible mercy. It is said, *Jer. 31. 22. Which covenant they brake, although I was a Husband to them.* That is, although I had chosen them for my Spouse, and married my self unto them with an everlasting Covenant of mercy, and intailed heaven unto them, yet they have broken my Covenant. This was a great provocation. Thus *Ezek. 16. 4, 5, When thou wast in thy blood and no eye pitied thee to have compassion upon thee, I said unto thee when thou wert in thy blood, Live ; yea, I said unto thee Live.* It is twice repeated. As if God should

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I do not say, Mark it O Israel, when no eye regarded thee, then I said unto thee, Live. *Behold, saith God, ver. 8. thy time was the time of Love.* Behold and wonder at it, and I spread my skirt over thee, and covered thy nakednesse: yea, I swore unto thee, and entered into covenant with thee, saith the Lord, and thou becamest mine. And yet for all this thou hast sinned grievously against me. *Woe woe unto thee, saith the Lord God, Ezek. 16. 23.* There is fivefold mercy in the covenant, (especially in the covenant of grace) that makes the sinne of covenant-breaking to be so odious.

1. It is a mercy that the great God will vouchsafe to enter into covenant with dust & ashes. As *David* saith in another case, *is it a sleight matter to be the son in law of a King?* so may I say, is it a sleight matter for the Lord of heaven & earth to condescend so far as to covenant with his poor creatures, & thereby to become their debtors, & to make them as it were his equals? When *Jonathan* and *David* entered into a Covenant of friendship, though one was a Kings Sonne, the other a poor Shepheard, yet there was then a kind of equality between them. But this must be understood warily,

rily, according to the the text, 2 Cor. 2
 9. *Blessed be God who hath called us in-
 to the fellowship of his Son Jesus Christ
 our Lord.* He is still our Lord, though
 in fellowship with us. It is a Cove-
 nant of infinite condescension on Gods
 part, whereby he enters into a league
 of friendship to with his people.

2. The mercy is the greater, because
 this covenant was made after the fall
 of *Adam*; after we had broken the first
 covenant. That the Lord should try
 us the second time, is not only an act of
 infinite goodness of God, but of infinite
 mercy. There is a difference between
 the goodnesse and the mercy of God.
Goodnesse may be shewed to those that
 are not in *misery*: but *mercy* supposeth
misery. and this was our condition
 after the breach of the first covenant.

3. That God should make this cove-
 nant with *Man*, and not with *Devils*.

4. This sets out the mercy of the co-
 venant, because it contains such rare
 and glorious benefits, and therefore it is
 called a *covenant of life and peace*, Mal.
 2.5. *an everlasting covenant even the sure
 mercies of David*, Esa. 54.3. It is compa-
 red to the waters of Noah, Esa. 54. 6. Fa-

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mous are those two Texts, *Exodus 19.*
5, 6. Jer. 32. 40, 41. Texts that hold
 forth *strong consolation.* By vertue of
 the *covenant,* Heaven is not only made
 possible, but certain to all believers, and
 certain by way of *oath.* It is by vertue
 of the *covenant* that we call God *Fa-*
ther; and may lay claim to all the
 power, wisdom, goodnesse and mer-
 cy, &c. that is in God. As *Jehoshaphat*
 told the King of *Israel,* to whom he was
 joyned in covenant, *I am as thou art,*
my people as thy people, my horses as thy
horses: So doth God say to all that are
 in covenant with him; *My power is thine,*
my goodnesse is thine, &c. By vertue of
 this covenant, whatsoever thou wantest
 God cannot deny it thee, if it be good
 for thee. Say unto God, *Lord, thou*
hast sworn to take away my heart of stone,
and to give me a heart of flesh. Thou
hast sworn to write thy law in my heart,
thou hast sworn to circumcise my heart,
thou hast sworn to give me Christ to be my
King, Priest, and Prophet, &c. And God
 cannot but be a *covenant-keeper.* By
 vertue of this covenant, God cannot but
 accept of a poor penitent sinner laying
 hold upon Christ for pardon, *2 Chron.*
7. 14. Jer. 3. 14. Promissa hec tua sunt,
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Domine ; & quis falli timet cum promittit ipsa veritas ? In a word, we may challenge pardon, and heaven by our Covenant ; 1 *Joh.* 1.9. God is not only merciful, but just to forgive us. We may challenge Heaven through Christ out of justice.

5. Add lastly, that the conditions of the Covenant on our parts should be upon such easie terms, therefore it is called a covenant of *Free-grace*. All that God requires of us, is to take hold of this Covenant ; *Isa* 56 *to receive this gift of righteousness*, *Rom* 5. *to take all Christ as he is tendered in the Covenant*. And that which is the greatest consolation of all, God hath promised in his Covenant to do our part for us, *Jer.* 31. 33,34. Therefore it is called a *Testament* rather than a Covenant. (In the new Testament the word *διαθήκη* is alwaies used by the Apostle, and not *συμβολή*) Heaven is conveyed unto the Elect by way of Legacy ; It is part of Gods *Testament* to write his Law in our hearts, and to cause us to walk in his wayes,&c. Put these things together. Seeing there is such infinite mercy in the Covenant. A mercy for God to enter into covenant with us, to do it with us and not the Angels

gels, with us fallen, with us upon such easie termes; and to make such a Covenant, that containes so many, and not onely so, but all blessings here and hereafter in the wombe of it; it must needs be a land-destroying, and soul-destroying sin to a Covenant-breaker.

The use and application of this doctrine is four-fold.

Use 1. Of information. If it be such a Land-devouring sin to be a Covenant-breaker, let us from hence learn the true cause of all the miseries that have happened unto England in these late yeares. The wombe out of which all our calamities are come. England hath broken Covenant with God, and now God is breaking England in pieces, even as a Potter breakes a vessel in pieces. God hath sent his sword to avenge the quarrel of his Covenant. As Christ whipt the buyers and sellers out of the Temple, with whips made of the cords which they brought to tye their oxen and sheep withall. A Covenant is a cord to tye us to God, and now God hath made an iron whip of these cords which we have broken asunder to whip us withall.

We are a Nation in Covenant with
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God, we have the *books of the covenant*, the Old and New Testament; we have the *seales of the covenant*, Baptisme and the Lords Supper. We have the *Messengers of the covenant*, the Ministers of the Gospel. We have the *Angells of the covenant*, the Lord Jesus Christ fully and clearly set out before us in the Ministry of the word. But alas, are not these blessings amongst us, as the Ark was amongst the *Philistines* rather as *prisoners* then as *priviledges*; rather in *testimonium & ruinam quam in salutem*, rather for our ruine then for our happinesse? May it not be said of us, as Reverend Moulin said of the French Protestants; *While they burne I us* (saith he) *for reading the Scriptures, we burnt with zeal to be reading of them: now with our liberty is bred also negligence and disesteem of Gods word?* So is it with us. While we were under the Tyranny of the Bishops, oh how sweet was a *Fasting-day*! how *beautifull* were the feet of them that brought the Gospel of peace unto you? How dear and precious were Gods people one to another, &c. But now how are our Fasting-days sleighted and vilified? how are the people of God divided one from another, railing upon

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(instead of loving) one another? And is not the *godly Ministry* as much persecuted by the tongues of some that would be accounted godly, as heretofore by the Bishops hand? Is not the *Holy Bible* by some rather *wrested* then *read*? *wrested* I say by ignorant and unstable souls, to their own destruction. And *its* for the *seals of the covenant*. 1. For the *Lords Supper*; How often have we spilt the *blood of Christ* by our unworthy approaches to his Table? and hence it is that he is now spilling our blood. How hard a matter is it to obtain power to keep the blood of Christ from being profaned by ignorant and scandalous Communicants? and can we think that God will be easily intreated to sheath up his bloody sword, and to cease shedding our blood? 2. For the *Sacrament of Baptisme*; how cruel are men grown to their *little infants*, by keeping of them from the seal of entrance into the *Kingdome of heaven*, and making their children (their own children) to be just in the same condition with the children of *Turks and Infidels*? I remember at the beginning of these Wars, there was a great fear fell upon godly people about their little children, and

all their care was for the preservation, and their safety; and for the continuance of the Gospel to them &c. But now our little children are likely to be in a worser condition then ever. And all this is come upon us as a just punishment of our *Baptismall covenant-breaking*. And as for *Jesus Christ* who is the *Angell* of the covenant: are there not some amongst us that *un-god Jesus Christ*? and is it not fit and equal that God should *un-church* us, and *un-people* us? are there not thousands that have sworn to be *Christs servants*, and yet are in their lives the *Vassals of sinne and satan*? and shall not God be avenged of such a nation as this? these things considered, is no wonder our miseries are so great, but the wonder is, that they are no greater.

The 2d. use, is an use of examination.

Days of *humiliation* ought to be days of *self-examination*. Let us therefore upon such a day as this, examine whether we be not amongst the number of those that make the times perilous, whether we be not *covenant-breakers*? Here I will speak of three Covenants: 1. Of the covenant we made with God in our *Baptisme*. 2. Of the covenant we have

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made with God in our distresses. Thirdly, and especially of this covenant you are to renew this day.

First, of the covenant which we made in Baptisme, and renew every time we come to the Lords Supper, and upon our solemn days of fasting. There are none here, but I may say of them, The *vows of God are upon you. You are ser-
nati, empti, jurati*; you are the *born, bought, and sworn servants of God*, you have made a *surrender of your selves unto God and Christ*. The question I put to you is this: how often have you *broke covenant with God*? it is said, *Isa. 33.14. The sinners of Sion are afraid: who shall dwell with everlasting torments? who shall dwell with devouring fire &c.* When God comes to a Church-sinner, to a sinner under the Old Testament, much more to a Christian sinner; a sinner under the new Testament: and layeth to his charge his often *covenant-breaking fearfulness shall possess him*, and he will cry out, *oh! wo is me, who can dwell with everlasting burnings? our God is a consuming fire, and we are as stubble before him. Who can stand before his indignation? (Nah.1.6.) who can abide in the fierceness of his anger? when his fury is poured forth*

like fire, and the rocks are thrown down before him. Who can stand? of all sorts of creatures, a sinful Christian shall never be able to stand before the Lord, when he comes to visit the world for their sins. For when a Christian sinnes against God, he sins not only against the commandement, but against the covenant. And in every sin he is a commandement-breaker, and a covenant-breaker. And therefore whereas the Apostle saith, *Tribulation and anguish upon every soul that sinneth, but first upon the Jew, &c.* I may add; First upon the christian, then upon the Jew, and then upon the Grecian; because the Covenant made with the Christian is called a better covenant; and therefore his sins hath a higher aggravation in them. There is a notable passage in *Austin*, in which he brings the devil thus pleading with God against a wicked christian at the day of judgement. *Æquissime judex, judica quod æquum est, judica meum esse qui tunc esse noluit post renunciationem; Ut quid invasit pannos meos? Quid apud eum lascivia, incontinentia, &c. quibus ipse renuntiaverit? Quid intemperantia, quid gula, quid fastus, quid cetera mea? Hæc omnia mea post renunciationem invasit.*

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Meus esse voluit, mea concupivit; Judica, equissime judex, quoniam quam tu non dedignatus es tanto pretio liberare, ipse mihi postmodum voluit obligare. That is, Oh thou righteous Judge, give right judgement! Judge him to be mine, who refused to be thine even after he had renounced me in his Baptisme; What had he to do to wear my Livery? What had he to doe with gluttony, drunkenness, pride, wantonness, incontinency; and the rest of my ware? All these things he hath practised since he recouced the Devil and all his works. Mine he is, judge righteous judgement; For he whom thou hast not disdained to dye for, hath obliged himself to me by his sins, &c.

Now what can God say to this charge of the Devils, but, take him Devil, seeing he would be thine, take him, torment him with everlasting torments? Cyprian brings in the Devil thus speaking to Christ at the great day of judgement, *Ego pro istis quos mecum vides nec a lap. is accepi, nec flagella sustinui, nec crucem pertuli, nec sanguinem fudi, sed nec regnam caeleste illis promitto, nec ad paradysum evoco. & tamen se mihi suaq; omnia consecrarunt.* I have not said (saith the

the Devil) been whipt and scourged, and crucified, neither have I shed my blood for these whom thou seest with me. I do not promise them a kingdom of Heaven, &c. And yet these men have wholly consecrated themselves to me & my service. Indeed if the Devil could make such gainful covenants with us, and bestow such glorious mercies upon us as are contained within the covenant, our serving of Satan and sin might have some excuse. But when as his covenant is a covenant bondage, death, hell, and damnation: and Gods covenant is a covenant of liberty, grace, and eternall happiness, it must needs be a sin inexcusable, to be willing and wilfully such a covenant-breaker.

2. Let us examine concerning the *vowes* which we have made to God in our *distresses*: in our personal distresses, and our National distresses. Are we not like the children of *Israel* of whom it is said, *Psal. 78. 34. When he slew them, then they sought him, and they returned and enquired early after God, &c. Nevertheless they did but flatter him with their mouth, &c. For their heart was not right with him, neither were they stedfast in his covenant?* Are we not like unto little children

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children, that while they are whipping will promise any thing, but when the whipping is over will performe nothing? Or like unto Iron that is very soft and malleable while it is in the fire, but when it is taken out of the fire, returns presently to his former hardnesse? This was *Jacobs* fault: He made a *vow* when he was in distresse *Gen. 28. 22.* But he forgot his Covenant, and God was angry with him, and chastised him in his Daughter *Dinah, Gen. 34. 5.* & in his two sons *Simeon and Levi.* And at last God himself was faine to call to him from heaven to keep covenant. And after that time God blessed *Jacob* exceedingly, *Gen. 35. 9, 10, 11, 12.* We read of *David, Psal. 56. 13, 14, 15.* that he professeth of himself, that he would go into Gods house, and pay the vows which his lips had uttered, and his mouth had spoken when he was in trouble. But how few are there that imitate *David* in this thing?

Thirdly, Let us examine our selves concerning this solenne League and Covenant which we are to renew this day. And here I demand an answer to this question.

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Q. Are we not *covenant-breakers*? do we not make the times perilous by our falsifying of our oath and covenant with God?

In our Covenant we swear to six things.

1. That we will *endeavour* to be *hum-
bled* for our sins and for the sins of the *kingdome*. But where shall we find a *mourner* in *England* for his own abominations that are committed in the midst of us? it is easie to find a *censurer* of the sins of the Land, but hard to find a true mourner for the sins of the land.

2. We swear that we will *endeavour* to go before one another in the example of a *reall reformation*. But who makes conscience of this part of the Oath? What sin hast thou left, or in what one thing hast thou been reformed since thou tookest this Covenant? We read, *Ezra. 10.7.* That they entered into covenant, to put away their wives and their children by them: which was a very difficult and hard duty, and yet did they it. But what besome sin, what beloved sin, as dear to thee as thy dear wife and children, hast thou left for Gods sake since thou tookest this Oath? I read *Nebem. 5.13.* that the people took an Oath to make *restitutions*

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stitution, which was a costly duty, and yet they performed it, saith the Text. But alas! where is the man that hath made restitution of his ill gotten goods since he took this Covenant? I read 2 Chron. 15. 16. that King Asa deposed his Mother Maachab, her, even her, from being Queen, after he had entered into Covenant: and that the people, 2 Kin. 11. 18. after they had sworn a covenant, brake in pieces all the Altars of Baall thoroughly. But where is this thorough Reformation, this thorough amendment of life? Indeed here is much talk of a Reformation, but little practice of a Reformation. We say we fight for a Reformation; but I fear lest in a little time we should fight away our Reformation: or if not fight it away, yet we should dispute it away. For now all our religion is turned into *Utrum's*, into Questions, inso much as that there are some that call all religion into question, and in a little while will loose all religion in the crowd of questions. *Inter disputandum veritas, & religio amittitur.* There was a time not many years agoe, when God did blesse our Ministry in the City, to the conversion of many people unto God; but now there are many

many that study more to gain parties to themselves, then to gain souls to God. The great work of *conversion* is little thought on. And never so few (if any at all) converted as in these days wherein we talk so much of *Reformation*. And is this to keep Covenant with God?

3. We swear to endeavour to amend the lives, and reform not only our selves, but also those that are under our charge. But where is this Family-reformation? indeed I read of *Jacob*, that when he went to perform his vow and covenant, he first reformed his family, *Gen. 35.3* And that *Joshua* resolved (and performed it) for himself and his family to serve the Lord. And so did *Josiah*, *2 Chron. 34*. And oh that I could add, And so do we! but the wickednesses committed in our families, proclaim the contrary to all the world. What *Noblemans*, what *Aldermans*, what *Merchants* family is more reformed since the Covenant, then before? we speak and contend much for a *Church-reformation*; but how can there be a *Church-reformation*, unless there be a *Family-reformation*? What though the *Church-worship* be pure, yet if the *worshippers* be impure, God will not accept of the *worship*? And if families be not reformed, how will your *worshippers* be pure.

4. We swear to endeavour to bring the Churches of God in the three Kingdoms, to the nearest conjunction and uniformity in Religion, confession of Faith, form of Church-government, Directory for worship and catechizing, &c. But are there not some that write against an Uniformity in religion, and call it an *Idoll*? Are there not many that walk professedly contrary to this clause of the covenant? There are three Texts of Scripture that people keep the quite contrary way.

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The first is *Mat. 6. 34, 31, 25.* Take no thought what you shall eat, &c. take no thought for to morrow. And most people take thought for nothing else. The second text is *Mat. 6. 33.* Seek ye first the kingdome of God and his righteousness, &c. And most people seek this last of all. The third text is, *Joh. 6. 27.* Labour not for the meat that perisheth, but for the meat that endureth for ever, &c. And most people labour not for the meat that endureth for ever, but for the meat that perisheth. As these three texts are kept, so do many people keep this part of the Oath; for there were never more divisions and differences in the Church, never more difformity, and pleading against uniformity, then now there is.

5. We swear to endeavour the extirpation of Popery, Prelacy, Superstition, Heresie, Schisme, &c. And yet notwithstanding there are some that have taken this Oath, that contend earnestly for a Toleration of all Religions.

6. We swear against a detestable indifferency and Neutrality in this cause which so much concerneth the glory of God, &c. And yet how many are there amongst us that are like unto Gallio, that care not what becomes of the cause of God, they may have peace and quiet? That will be the backwardest of all, and yet will be not to be too forward, for fear lest if the time turn, they should be noted amongst the chief of the Faction? That are very indifferent which side prevail, so they may have their trading again? That say as the Polititian, that they would be carefull not to come to near the heels of Religion, lest it shou'd dash out its brains: And as the King of Arragon told Baza, that he would wade no further into the sea of Religion then he could safely return to shore?

In all these six particulars let us seriously search and try our hearts, whether we be not amongst the number of those that make the times perilous.

The third use is for *Humiliation*. Let the consideration of our *Covenant-breaking*, be a *heart-breaking* consideration to every one of us this day. Let this be a mighty and powerful Argument to humble us upon this day of humiliation.

There are five considerations that are exceedingly *soul-humbling*, if God bless them unto us.

1. The consideration of the many *commandments* of God that we have often & often broken

2. The consideration of the breaking of *Jesus Christ* for our sins, how he was rent and torn for our iniquities.

3. The consideration of the *breaking of the bread*, and the *pouring out of the wine* in the *Sacrament*, which is a heart-breaking motive and help.

4. The *broken condition* that the *Kingdome of England, Scotland and Ireland*, and that *Germany* is in at this time.

5. The many *Vowes and Covenants* that we have broken; our *Sacrament-covenants*, our *marriage-covenants*, our *Sick bed-Covenants*. And especially the consideration of our often breaking of our *Nationall-covenant* which you come this day to renew. This is a sin in *Folio*, a sin of a high nature: and if ever God awaken conscience in this life, a sin that will lye like a heavy *Incubus* upon it. A greater sin then a sin against a *Commandement*, or against an *Ordinance*. A sin not only of *disobedience*, but of *perjury*. A sin of *injustice*, of *spiritual Adultery*. A sin of *Sacrilege*,. A sin of great *unkindnesse*. A sin that

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that makes us not only disobedient, but dishonest For we account him a dishonest man that keeps not his word. A sin that not only every good Christian, but every good Heathen doth abhor. A sin, that not onely brings *Damnation* upon us, but casteth such into horrible *disgrace* and *reproach* upon God, that it cannot stand with Gods honour not to be avenged of a *Covenant-breaker*. *Tertullian* saith, that when a Christian forsakes his Covenant, and the colours of Christ, and turnes to serve as the Devils souldier, he puts an unspeakable discredit upon God and Christ. For it is as much as if he should say; *I like the service of the Devil better then the service of God*. And it is just as if a souldier that hath waged war under a *Captain*, and afterwards forsaking him turnes to another, and after that leaves this other Captain and returns to his former Captain. This is to prefer the first Captain before the second. This makes God complain, *Jer. 24*. *What iniquity have your Fathers found in me that they are gone far from me, &c.* And in the 11 ver. *Hath any Nation changed their God, which are yet no Gods? but my people have changed their glory for that which doth not profit*. *Basill* brings in the Devil insulting over Christ, and saying, *I never created nor redeemed these men, and yet they have obeyed me, contemned thee, O Christ, even after they have Covenanted to be thine* And then he addes *Equidem ego istam futuram adversus Christum gloriati-onem hostis insolentem gravius longe esse statuo quam Gehenna supplicia*. That is, *I esteem this insulting of the Devil over Jesus Christ at the great day, to be more grievous to a true Saint, then all the torments of hell*. A saying worthy to be written in letters of gold. Seeing then that

covenant-breaking is so great an abomination, the Lord give us hearts to be humbled for this great abomination this day. And this will be a notable preparation to fit you to the renewing of your Covenant. For we read that *Nehemiah* first called his people to fast, before he drew them into a Covenant. According to which pattern you are here met to pray, and humble your soules for your former *covenant-breaking*; and then to bind your selves anew unto the Lord our God. As wax when it is melted will receive the impression of a seal, which it will not do before: so will your hearts, when melted into godly sorrow for our sins, receive the seal of God abidingly upon them, which they will not do when hardned in sin.

Is every man that sins against the covenant to be accounted a *covenant-breaker*, and a *perjured sacrilegious* person?

By no means. For as every failing of a Wife doth not break a Covenant between her and her Husband; but she is to be accounted a Wife till she by committing adultery break the Covenant. So every miscarriage against the covenant of grace, or against this *National-covenant*, doth not denominate us in a *Gospell-account covenant-breakers*. But then God accounts us according to his Gospel to break Covenant, when we do not only sin, but commit sin against the Covenant, when we do not only sin out of *weaknesse*, but out of *wickednesse*; when we do not only *faile*, but fall into sin; when we forsake and renounce the Covenant, when we deal *treacherously* in the Covenant, and enter into *League and covenant* with those sins which we have sworn against. When we walk into *Anti covenant* paths, and willingly do contrary to what

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what we swear : then are we perjured and unjust, and sacrilegious, and guilty of all these things formerly mentioned.

The fourth Use presents unto you a Divine, and therefore a sure project to make the times happy. And that is, *Let all Covenant-takers labour to be covenant-keepers.* It hath pleased God to put it in your hearts to renew your Covenant. The same God inable you to keep Covenant It is said, 2 Chron. 34 31, 32. *The King made a covenant before the Lord, &c. And he caused all that were present in Jerusalem and Benjamin to stand to it.* And 2 Kings .23. 3. *The King stood by a pillar and made a covenant before the Lord, &c. and all the people stood to the covenant.* This is your duty, not only to take the covenant, but to stand to the covenant ; and to stand to it, maugre all opposition to the contrary. According as we read, 2 Chron. 15. 12, 13. *And they entred into covenant to seek the Lord God of their fathers, &c. That whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man or woman.* For it is not the taking, but the keeping of the Covenant that will make you happy. God is stiled, *A God keeping covenant,* Deut. 9. 4. Neh. 1. 5. O that this might be the honour of this City ! That we may say of it, *London is a City keeping covenant with God.* Great and many are the blessings entailed upon Covenant-keepers. Exod. 19. 5, 6. *Now therefore if you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all people : for all the earth is mine : And ye shall be unto me a Kingdom of Priests, & an holy Nation, &c.* Psal. 25. 10. *All the paths of the Lord, are mercy and truth unto such as keep his covenant, &c.* Psal. 115. 4.

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There are three Covenants I shall perswade you in an especial manner to stand to.

1. *The covenant you made with God in Baptism.* A Christian (saith Chrysostom) should never step out of doors, or lie down in his bed, or go into his closet, but he should remember that word Abrenuncio; that is, He should remember the time when he did renounce the Devil and all his works. Oh let us not forget that which we ought alwayes to remember! Let us remember to keep that Covenant, as ever we desire God should remember us in mercy at the great day.

2. *The covenants which we make unto God in our afflictions.* Famous is that passage of Pliny in one of his Epistles to one that desired rules from him how to order his life aright. I will (saith he) give you one rule which shall be instead of a thousand; *Ut tales esse perseveremus sani, quales nos futuros esse profiteamur infirmi.* That we should persevere to be such when we are well, as we promise to be when we are sick. A sentence never to be forgotten. The Lord help us to live accordingly.

3. *The covenant which you are to take this day.* The happinesse or misery of England doth much depend upon the keeping or breaking of this Covenant. If England keep it, England by keeping covenant shall stand sure, according to that text, Ezek. 7. 14. If England break it, God will break England in pieces. If England sleight it, God will sleight England. If England forsake it, God will forsake England. And this shall be written upon the Tombe of perishing England: *Here lyeth a Nation that hath broken the covenant of their God.* Remember what you have heard this day. That it is the brand of a Reprobate to be a Covenant-breaker, &c. It is the part of a Fool to vow, and not

not to pay his *vowes*. And God hath no delight in the sacrifice of fools. Better not *vow*, then to *vow* and not to pay, Eccl. 5.4,5. It is such an high prophanation of Gods Name, as that God cannot hold a *Covenant-breaker* guiltlesse. It is perjury, injustice, spiritual adultery, sacriledge, &c. And the very lifting up of our hands this day (if you do not set heart and hand on work to keep covenant) will be sufficient witness against you at the great day. We read, Gen. 31. 44, 45, 46, 48, 49, 52, 53. That Jacob and Laban entred into a covenant, and took a heap of stones, and made them a witnesse, and said, This heap is a witnesse, &c. And they called the name of the place *Mizpah*: The Lord watch between me and thee, &c. The God of Abraham judge betwixt us, &c. Such is your condition this day. You enter into Covenant to become the *Lords*, and to be valiant for his truth, and against his enemies. And the very stones of this Church shall be witnesse against you, if you break covenant. The name of this place may be called *Mizpah*. The Lord will watch over you for good, if you keep it, and for evil if you break it. And all the curses contained in the book of the Covenant shall light upon a willing covenant-breaker. The Lord fasten these meditations and soul-awaking considerations upon your hearts. The Lord give you grace to keep close to the Covenant; and in keeping of it to keep God and a good conscience, which are both lost by covenant-breaking.

There are 4. things which I shall perswade you unto in pursuance of your Covenant.

1. To be humbled for your own sins, and for the sins of the Kingdome; and more especially, Because we have not as we ought valued the inestimable benefit of the Gospel, that we have not laboured

boured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins and transgressions so much abounding amongst us. Gospel-sins are greater then legall sins, and will bring Gospel-curses, which are greater then legall-curses. And therefore let us be humbled according to our Covenant for all our Gospel abominations.

2. You must be ambitious to go before one another in an example of real reformation. You must swear vainly no more, be drunk no more, break the Sabbath no more, &c. You must remember what David saith, *Psal. 50. 16.* But unto the wicked God saith, *What hast thou to do to take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee.* To sin willingly after we have sworn not to sin, is not only to sin against a Commandement, (as I have said) but to sin against an Oath; which is a double iniquity, and will procure a double damnation. And he that takes a Covenant to reform, and yet continued unreformed, his Covenant will be unto him as the bitter water of jealousy was to the woman guilty of adultery, which made her belly to swell and thigh to rot, &c. *Numb. 5. 22.*

3. You must be careful to reform your families according to your covenant, & the example of *Joshua, & Jacob, & the godly Kings* forementioned.

4 You must endeavour according to your places and callings to bring the churches of God in the three Kingdomes to the nearest conjunction and uniformity in religion, &c. O blessed Unity! how come it to passe that thou art so much sleighted and contemned? Was not unity one of the chief parts of Christs prayer unto his Father when he was here upon earth? *John 17. 11.* Is not unity amongst Christians one of the strongest argu-

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ments to perswade the world to believe in Christ, John 17.21. Is it not the chief desire of the holy Apostles, that we should all speak the same things, and that there should be no divisions amongst us, &c. 1 Cor. 1. 10. Phil. 2. 1,2,3, &c. Is not unity the happiness of heaven? Is it not the happiness of a City to be at unity within it self? Is it not a good and pleasant thing for brethren to dwell together in unity? how comes it then to passe that this part of the Covenant is so much forgotten? The Lord mind you of it this day! And the Lord make this great and famous City a City of holiness, and a City at unity within it self! For if unity be destroyed, purity wil quickly also be destroyed. The Church of God is *una* as well as *sancta*. It is but one church as well as it is a holy church. And Jesus Christ gave some to be Apostles, &c. till we all come to the unity of the faith. The government of Christ is appointed for the keeping of his Church in unity as well as purity. Those things which God hath joined together, let no man put asunder. That government which doth not promote unity as well as purity, is not the government of Christ. Oh the misery of that Kingdome where Church-divisions are nourished and fomented! A kingdome or a church, divided against it self cannot stand. Would it not be a sad thing to see twelve in a family, & one of them a Presbyterian, another an Independent, another a Brownist, another an Antinomian, another an Anabaptist, another a Familist, another for the Prelatical government, another a Seeker, another a Papist and the tenth it may be an Atheist, the eleventh a Jew & the twelfth a Turk? The Lord in his due time heal our divisions, and make you his choice instruments according to your places, that the Lord may be one, and his Name one in the three Kingdomes!

Q. But

Q. But some will say, How shall I do to get up my heart to this high pitch that I may be a Covenant-keeper?

I will propound these three helps.

1. Labour to be *always mindful of your Covenant*, according to that text, 1 Chron. 15. 16. *God is always mindful of his Covenant*. It was the great sin of the people of Israel, that they were *unmindful of the Covenant*, Neh. 9. 17. They first forgot the Covenant, and afterwards did quickly forsake it. He that forgets the Covenant, must needs be a Covenant-breaker. Let us therefore remember it, and carry it about us as *quotidianum argumentum*, and *quotidianum munimentum*. First, let us make a Covenant a *daily argument* against all sin and iniquity, and when we are tempted to any sin, let us say, *I have sworn to forsake my old iniquities*: and if I commit this sin, I am not only a Commandment-breaker, but an Oath-breaker; I am perjur'd, I have sworn to reform my family, and therefore I will not suffer a wicked person to tarry in my family. I have sworn against neutrality, and indifferency, and therefore I will be zealous in Gods cause, &c. Secondly, let us make this Covenant a *daily muniment*, & *armour of defence*, to beat back all the fiery darts of the devil. When any one tempts thee to promise of preterment to do contrary to thy Covenant, or by threatening to ruine thee for the hearty pursuing of thy Covenant, here is a ready answer, *I am sworn to do what I do*, and if I do otherwise, I am a perjur'd wretch.

This is a wall of brass to resist any dart that shall be shot against thee for well doing according to thy Covenant. Famous is the story of Hannibal, which he told to King Antiochus, when he required aid of him against the Romans. *When I was nine years old (said he) my Father*

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Father carried me to the Altar, and made me take an Oath to be an irreconcilable foe to the Romans. In pursuance of this Oath, I have waged war against them 36 years. To keep this Oath I have left my countrey, and am come to seek aid at your hands, which if you deny, I will travell all over the world to find out some enemies to the Roman state. *Odi, odioq; sum Romanis.* If an Oath did so mightily operate in Hannibal, let the Oath you are to take this day, work as powerful upon you; and make your Oath an argument to oppose personal sins, and family sins, and to oppose Heresie, Schisme, and all profaness, and to endeavour to bring the Churches of God in the three Kingdomes to the nearest conjunction, and uniformity, &c. And let this Oath be armour of proof against all temptations to the contrary. And know this one thing, that if the Covenant be not a daily argument and muniment against sin, it will become upon your breaking of it, *quotidianum testimonium, & aeternum opprobrium.* A daily witnesse against you, as the book of the law was, *Deut. 31. 25.* and an everlasting shame & reproach unto you & yours.

2. Let us have high thoughts of the Covenant. Actions, and affections follow our apprehensions. If thy judgement be beleapred with a corrupt opinion about the Covenant, thy affections and actions will quickly be beleapred also. And therefore you ought to endeavour according to your places, that nothing be spoken, or written, that may tend to the prejudice of the covenant.

3. You must take heed of the cursed sinne of self-love, which is placed in the fore-front as the cause of all the Catalogue of sins here named; because men are lovers of themselves, therefore

fore they are covetous, &c. and therefore they are *covenant-breakers*. A *self-seeker* cannot be a *covenant-breaker*; this is a sin that you must hate as the very gates of hell.

And this is the *second sin* that I promised in the beginning of my Sermon to speak on: but the time and your other occasions will not permit. There is a *natural self-love*, and a *divine self-love*, and a *sinful self-love*. This *sinful self-love* is when we make our selves the last end of all our actions, when we so love our selves, as to love no man but our selves, according to the Proverb, *Every man for himself, &c.* When we pretend God and his glory, and the common good: but intend our selves, and our own private gain and interest; when we serve God upon *politique designs*; Of this *sinful self-love* the Apostle speaks, *Phil. 2. 21. For all seek their own, and not the things of Jesus Christ.* And if we had a window to look into the hearts of most people, we should find their hearts made up all of this *Idolatrous self-love*. All their designs are for to promote themselves. They *monopolize* and *ingross* all to themselves, as if made for themselves. Where h is *sinful self-love dwells*, there dwells no love to God, no love to thy brother, no love to Church nor State. This *sinful self-love* is the *Caterpillar* that destroyeth Church & Commonwealth. It is from this *sinful self-love* that the *publique affairs* drive on so heavily, and that Church-government is not sced, & that our *Covenant* is so much neglected. Of this sin I cannot now speak: but when God shall offer opportunity, I shall endeavour to uncase it for you. In the mean time, the Lord give you grace to hate it as *hell it self*.

